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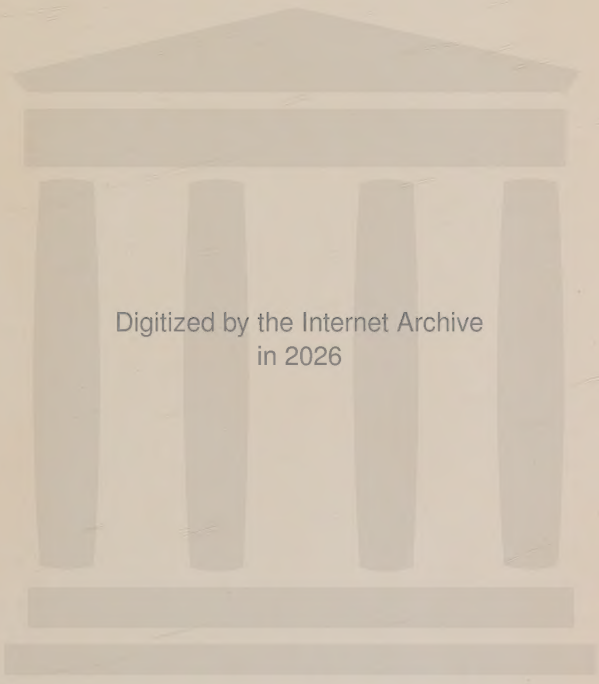

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A BRIEF HISTORY

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

From the Birth of the Prophet Joseph Smith to the Present Time

By EDWARD H. ANDERSON

Author of "Life of Brigham Young," "Spiritual Growth," "The Apostles of Jesus Christ," "Conduct, Courage and Success," etc.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."—Daniel 2:44.

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PREFACE TO THE SECOND EDITION

This little volume, containing a brief outline of the history of t Church of Jesus Christ of Latter-day Saints, was first printed in Se tember, 1893, being written, as was its companion volume, "The of Brigham Young," at the request of the late Apostle Abraham Cannon, to whom, as publisher and patron, local literature must ev remain largely indebted.

To aid the reader in obtaining a clear understanding of the p ciples of the Gospel, in connection with the history of the people were instrumental in establishing it, references were freely made to Doctrine and Covenants containing the revelations of the Prop Joseph Smith for the building up of the Kingdom of God in the last da

In conjunction with his own experience, the author, disclaimi originality, save in the weaving, gathered his facts, in sketching the main outlines of the faith, work, travels and persecutions of the Saint from a large number of reliable authorities on the subject. Accurac was aimed at, as well as completeness as far as the limited space wou allow.

Two leading aims were kept in view in its compilation, viz.: firs to create an interest in the hearts of the youth of the Church in the ma velous faith, work, toils and sacrifices of the founders of this grea latter-day religious fabric; secondly, to provide a handy medium fro which that large class of visitors and other persons, who have neithe time nor inclination to read the more ponderous books on the subjec might obtain, from an authentic source, desired information on "Mo monism."

That the design has proved successful is shown by the favor wit which the work has been received by the public, to whom this second an revised edition, with six added chapters covering the past decade, i now respectfully presented.

THE AUTHOR

Salt Lake City, January, 1902.

PREFACE TO THE 1925 EDITION

Many reprints have been made of the 1902 edition of this littl book. This, the fourth revised edition, has been subjected to such changes as events since 1920 have demanded.

THE AUTHOR

Salt Lake City, December, 1925.

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of Latter-day Saints

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PART I

FROM THE PROPHET'S BIRTH TO THE ORGANIZATION OF THE CHURCH

1805—1830

"I will proceed to do a marvelous work among this people, even a marvelous work and a wonder."—Isaiah 29:14.

JOSEPH SMITH THE PROPHET

Born in Sharon, Vermont, December 23, 1805; Martyred in Carthage, Illinois, June 27, 1844.

A Brief History of the Church

CHAPTER I

"A Marvelous Work and a Wonder"

With the age of freedom in religion, that followed the flight of Luther from the debauched court of Pope Leo X, came also the age of skepticism—not alone skepticism, but hypocrisy. While the revolution in theology, inaugurated by the reformers, shattered the thought-monopoly which had been concentrated in the pope, it likewise created such diversities of opinion, and so many leaders in religion, that the world of mankind were literally "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

There was no universally acknowledged head of the Christian Church. It is true that, since the death or martyrdom of the apostles of Christ, God had acknowledged no authority on the earth. All had apostatized from the true gospel, and the apostles, prophets, evangelists, pastors and teachers, which Christ had acknowledged or commissioned, were no more to be found, the Christian bishops had departed from the simple ordinances of the Christian religion, and instead had introduced Jewish and Pagan observances, ceremonies and mysteries, for the purpose of gaining friends. For centuries, all Christians—often through compulsion, however—had acknowledged the pope as the vicegerent of God, and had recognized his authority. But the sweep of the reformation broke this power over men. Following Luther, Zwingli, Calvin and Cranmer, arose a hundred leaders in religion, who, disregarding the injunction, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron," set themselves up as officers in the Church of Christ. The reformation broke the

power of popedom, and gave to men the blessed right to private judgment; but, going one step further, the Protestants, like the Catholics, from whom they had emancipated themselves, usurped authority, for nowhere is there a record nor even a profession made, that authority was conferred by revelation from God or the ministration of angels, the only known methods by which it could be done, upon anyone to act in His name. [a]

This disregard of authority brought with it a train of many evils, chief among which were hypocrisy, and a service of form instead of a worship from the heart. So continued the condition of the people almost three hundred years, from the reformation to the beginning of the nineteenth century.

The Prophet Isaiah foresaw this period and declared of the people of the earth at this time: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." [b]

This "marvelous work and a wonder" which the Lord was to accomplish, was the restoration of his authority unto men, and the establishment and organization of his authorized Church upon the earth, as predicted anciently by the Prophet Daniel, and by John the Revelator:

"As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." [c]

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a It is said that Roger Williams, pioneer of religious liberty, born in Wales 1607, died Rhode Island, 1684, refused to continue as pastor over the largest Baptist church in this country, because there was "no regularly constituted church on earth, nor any person authorized to administer any church ordinance; nor can there be, until new apostles are sent by the Great Head of the Church, for whose coming I am seeking."—See "*Picturesque America*," page 502.

b Isaiah 29:13, 14.

c Daniel 2:29, 44.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." [a]

The words of John the Revelator explain how the gospel was to be restored. It was to be done in the same way that God adopted in ancient times, as recorded in the holy scripture, by the visitation of angels and by revelation. Save through these channels, how could Jehovah make known his will to men? As in the days of the apostles, so in modern times —the household of God was to be "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." Its officers were to be in possession of the gifts and of "the spirit of wisdom and revelation."

In the midst of all the uncertainty and chaos of opinion, God was to reveal himself, and out of conflict establish peace, out of disorder, union and oneness of purpose, so that, as formerly, there might be "One Lord, one faith, one baptism, one God and Father of all," etc.

The beginning of this "marvelous work" was inaugurated in the dawn of the nineteenth century, when God revealed himself personally and by the visitation of angels, to the Prophet Joseph Smith, and chose him to be the leader of the dispensation of the fulness of times, and to be the instrument to introduce the gospel of Christ by authority—to establish and organize the true Church of God in the latter days.

Through that prophet was brought forth the wonderful record called the Book of Mormon—a book which contains a fulness of the gospel as taught by our beloved Savior. More than forty editions of this work have been printed—many thousands of volumes [b]—and scattered broadcast to the English speaking world, while its precious truths have been read by thousands in each of the seventeen foreign languages into which the book has been translated.

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a Revelation 14:6, 7.

b See, "Career of the Book of Mormon," pp. 963-68, *Improvement Era*, September, 1923. A new and attractive edition, was first printed in 1920, with double column pages, chapter headings, chronological data, revised foot-note references, pronouncing vocabulary and index.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th day of April, 1830, in the town of Fayette, Seneca county, New York. It is built upon the rock of revelation, and through this means, its officers have received authority from God to act in their callings and enjoy the gifts and powers of the gospel, as was the case with the ancient apostles. Its mission is one of peace; its aims and objects the preparation of the people for the second coming of Christ, the inauguration of the Millennium and the establishment of the universal brotherhood of man.

"But we do not believe this claim; it is visionary, impossible!" say some of the readers. "It cannot be possible that this is the 'marvelous work' spoken of and foreseen by the ancient seer."

In reply, it must be said that such is the claim of the Latter-day Saints, or the "Mormons," as they are erroneously called. If they are justly entitled to it, their history for the past one hundred years should partially demonstrate the fact. Their doctrines speak for themselves.

Who shall deny that the Saints are entitled to the claim they make when a review is taken of the record of the accomplishments of this strange people?

From forty members, in 1830, the following of the Church today has grown to hundreds of thousands. In the beginning it had the Prophet Joseph alone to declare its doctrines, now it has missionaries in all liberal nations of the earth. It has prospered through the fire of severest persecution. Driven, peeled and scattered, their Prophet and Patriarch basely murdered for their testimonies, its members have rallied with each onslaught, and pressed on with the work with greater force and power than before. It counts its martyrs by the score, its heroes and heroines by the thousands. Driven from their homes in Illinois, they were marvelously sustained by God in their wonderful exodus to the Rocky Mountains. In this then wilderness of the West, the rich blessings of the Lord have followed them in the establishment of the most prosperous, thrifty and happy communities of our nation. To them have been gathered tens of thousands of the poor from the nations of the earth to build up and beautify the latter-day Zion,

virtually fulfilling the prediction: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." [a] And this one: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." [b]

Temples, schools, houses of worship, cities and villages have sprung up in the thirsty wilderness and in the midst of the mountain fastnesses. The result of the faith, the thrift and the labor of this peculiar people may be seen in their beautiful homes, gardens, fields, herds and possessions, in the whole region of the great West; while the religious truths promulgated by them, without money or pay, are taking root, yea bearing fruit, not alone in their own midst but even among the heathen and in every Christian land. Having discarded dead forms, the members of this Church worship from the heart and point to a living faith, fully sustained by noble works. Their Church organization is unsurpassed, their government unequaled in modern annals. They build temples for the worship of God and for the performance of ordinances for the living and the dead, and the path of their persecutions, as well as the land which they now peacefully inhabit, is dotted by these holy structures. Everything about them points to the peculiar people that were to be established in the latter days—their whole career is a "marvelous work and a wonder."

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a Isaiah 2:3.
b Isaiah 35:1.

CHAPTER II

A Message from on High

Joseph Smith, the "Mormon" Prophet, and the founder, under God the Father, of the Church of Jesus Christ of Latter-day Saints, was born in Sharon, Windsor county, Vermont, on the 23rd day of December, 1805. When the lad was ten years of age, his parents, Joseph Smith, Sen., and Lucy, his wife, removed from Vermont to Palmyra, Ontario, now Wayne county, New York. Four years later the family moved into Manchester in the same county. The elder Smith was an honest farmer, with humble surroundings, in straitened financial circumstances, having lost much of his property through the treachery of a trusted friend. He had seven sons and three daughters, of whom Joseph, the Prophet, was the fourth child.

At this period, Western New York was a new country in most respects; Ohio and Illinois were yet a wilderness, and beyond Missouri, which was then the limit of the United States, lay the practically unexplored western regions of the wild Indian tribes.

The inhabitants of the frontier region of the great Empire State were poor, plain in their living and dress, generally religious, or spiritually inclined, read the Bible, went to church, and lived in all respects, excepting the religious, much like the pioneer of the great West—a familiar character which four decades ago was fast disappearing from our land and has now practically vanished—had continued to live up to that day. There was doubtless more religion, as it is called, in the life of the early frontiersman than in that of the later pioneer of the West. A hundred years ago, the various and conflicting sects went enthusiastically wild in their camp meetings and revivals—much of which excitement has died out by the promulgation of common-sense religious views since then. About

two years after the Smith family's removal to Manchester, there was a great religious revival in the district thereabout. Multitudes united themselves to the numerous creeds, and when there were no further proselytes to make, priests and converts turned upon one another to contend concerning principles and dogmas, until excessive confusion and bad feeling prevailed.

Members of the Smith family were divided, some joining one society and others another. Young Joseph inclined to the Methodists, but his mind was in a state of uneasiness owing to the disunion which existed. For this cause, he kept himself aloof from all parties, "awaiting the hour when the divine message should stir the waters of his soul." In the midst of the surrounding tumult, he often said to himself: "What is to be done? Who of all these parties are right; or, are they all wrong together? If any of them be right, which is it, and how shall I know it?"

In this frame of mind, he was one day reading the Epistle of James, the first chapter and fifth verse: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Here was new inspiration; he had never thought of his condition in this light before. Certainly God, the Father of religion, could impart the truth. The youth determined to inquire of that unfailing Source; and so, on a beautiful morning, in the spring of 1820, he retired to a sylvan glade in the woods to call upon the name of God. Finding himself alone, he bended his knees, offering up to his Maker the desires of his heart vocally for the first time. Then a mysterious power of darkness overcame him; he could not speak; his soul was filled with a horror presaging instant destruction. He felt himself in the grasp of an unseen being of darkness. His soul went up in unuttered prayer for deliverance, and as he was about despairing, the gloom rolled away, he saw a pillar of light descending from heaven, and approaching him. The darkness fled with the enemy that had afflicted him. As the light fell upon the prostrate lad, he saw two personages, in the form of men, glorious above description, standing above him in the air. One of them calling him by name spoke, saying:

"This is my Beloved Son, hear him."

Gaining control of his thoughts, he remembered the object of his search, and inquired which of all the sects was right. In answer he was told that none of them was right, and that he must join none of them. Said the glorious Being: "They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of Godliness, but they deny the power thereof."[a] Joseph was amazed at the instruction, for up to this time it seems not to have entered his mind that the true Church was not to be found upon the face of the earth. Repeating their command that he should not ally himself with any of the existing sects, the Personages withdrew, the light vanished, and the youth, recovering, found himself lying on his back gazing up into heaven.

Repeating the wonderful vision of what he had seen and heard, it created wide-spread surprise, not to say consternation and amazement. He was accounted a blasphemer for announcing that the Father was a personage, and still more, that he, an obscure boy, had seen Him and the Son, and had heard their eternal voice. His parents and his brethren believed, but not so with the professors of religion. One of the ministers to whom he confided his vision told him flatly that it was of the devil. There was no such things as visions and revelations in these days. Such manifestations had ceased with the apostles, and there would never be any more. But the lad remained true to his trust and, as a result, he was persecuted, stigmatized as a dreamer, a knave and a hypocrite. His life was sought, he was persecuted and slandered, but still he said: "I had seen a vision. I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least, I knew that by so doing I would offend God and come under condemnation." Thus, nothing could change the steadfastness of his testimony which he maintained through the toil, poverty, scorn and tribulation of the following three years, during which time, forced from the society of his former friends, he was obliged to seek the companionship which his genial and social nature craved among those unnoted for their goodness, among

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a *History of the Church*, Vol. 1, p. 6; Isaiah 29:13.

evil characters, as he himself confesses. Thus he fell frequently into many foolish errors, and he felt greatly condemned, at times, for his weaknesses and imperfections.

At length he again sought the Lord that he might receive a forgiveness for all his sins and foibles, and know his standing before his God. On the night of September 21, 1823, he prayed earnestly for an answer to his petition; and, while thus engaged, the darkness began to fade away, and a glory appeared, until the room was lighter than noonday. In the midst of this light, in the air, by his bedside, stood a radiant personage whose countenance was lovely and more bright than vivid lightning. Calling the youth by name, he declared himself a messenger from God whose name was Moroni. He said that the Lord had a work for Joseph to do—through him God's authority and kingdom were to be restored to men on earth, and that his name should be had for good and evil among all nations.

He was shown in vision the hill wherein were hidden the golden plates containing the record of the Book of Mormon, and with them the Urim and Thummim, prepared by the Almighty to aid in the translation of the book. The angel then quoted from the scriptures various prophecies relating to the restoration of the gospel and the Priesthood, and the setting up of the Savior's Latter-day kingdom, and the ushering in of the Millennium. He referred to the prophecies included in the fourth and part of the third chapters of Malachi, the eleventh chapter of Isaiah, and twenty-second and twenty-third verses of the third chapter of Acts, and the last five verses of the second chapter of Joel, saying these were about to be fulfilled. He declared that the "fulness of the Gentiles" would soon come in, and warned the youth that when he should obtain possession of the plates of the Book of Mormon he should not show them to any one except by commandment of God, otherwise he would be destroyed. The angel then left, the room grew dark, save just around the ascending messenger who disappeared by way of what seemed a conduit right up into heaven.

Powerful emotions crowded upon the mind of Joseph as he lay musing on the scene, marveling upon the things which

had been revealed to him. While he yet pondered, the angel made his second appearance, standing in a blazing glory to repeat the solemn message to the listening youth. He related word for word what had been said before, adding that great judgments, desolation, famine, sword and pestilence were coming upon the earth. Again Moroni ascended, shortly thereafter returning a third time, repeating all that had been said before, and adding by way of caution, that Joseph must not give way to a mercenary spirit which would tempt him, owing to his poverty, to secure the plates for purposes of gain. The heavenly ambassador then disappeared as the twilight in the east heralded the approach of day.

Having thus spent the night in holy communion with the angel, Joseph left his bed at his usual hour of arising, and proceeded to his daily toil on the farm, but he was unable to work. His father bade him return to rest in their home. On his way, his strength failed him and he fell helpless to the ground as he was crossing a fence. A voice aroused him by gently speaking his name. He looked up and saw once more beside him the angel of the previous night. For the fourth time he related the heavenly message to the future prophet, closing with the command that Joseph tell his father of the visits, the commandments received, and of what he had learned of the purposes of God. He obeyed, and, standing there in the field, he related to his father all that had passed. "My son, these things are of God; take heed that you proceed in all holiness to do his will," said the elder Joseph when his son had finished his narration.

CHAPTER III

The Sacred Hill Cumorah, and its Treasures

On the road from Palmyra to Manchester, about three or four miles from the former place (twenty-five miles southwest of Rochester, New York), is situated the hill Cumorah. Its north end rises abruptly from a plain to the height of about 150 feet. It is the highest of the many hills in the neighborhood, and is locally known by the name of "Mormon Hill."

It was to this elevation, named Cumorah by the ancient Nephites, and Ramah by the Jaredites,[a] that Joseph, the Prophet, proceeded, just after obtaining his father's consent and blessing, on the eventful morning referred to in the previous chapter. He knew the place immediately from the vision he had seen of it. He relates that "on the west side of the hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box; this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edges all around were covered with earth." Obtaining a lever, he raised the stone, looked in, and there indeed beheld the plates, the Urim and Thummim, and the breast-plate, as stated by the messenger. "The box in which they lay," he continues, "was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones cross-ways of the box, and on these stones lay the plates and the other things with them."

Stretching forth his hands to remove the contents, Joseph was immediately restrained by the messenger, Moroni, who told him that the time had not yet arrived, but that four years must elapse before the record should be delivered into his hands. He was instructed to go to the sacred spot each succeeding year on that day, where the angel would meet and instruct him

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a Moroni 6:2, 4, 5, 6, 11; 8:2; Ether, Book of Mormon, 15:11.

respecting what the Lord was going to do and in what manner the Kingdom of God was to be conducted in the latter days. The messenger cautioned him to prove faithful in the meantime, and likewise imparted many precious truths to the youth; telling him, among other things, that he, Moroni, while living on the earth four centuries after Christ, had hidden the plates in the hill; that he was the last of a line of prophets who ministered to an ancient people, called Nephites, who inhabited this land; that he was the son of Mormon, a Nephite prophet, general, and historian, whose record the plates contained.

Having finished his instructions, and ended his counsel, the angel disappeared, and Joseph, carefully covering the box and replacing the soil, returned to his home, where he related his experience, confiding to the members of the household all that he had been empowered to reveal. They believed in his wondrous story, and rejoiced in the knowledge that God had spoken from the heavens.

Each succeeding 22nd day of September, for four years, the hill Cumorah was visited by Joseph; each time he met and communed with the heavenly messenger, each time gazed upon the precious records, each time received instructions that expanded his intellect and gave him a more perfect conception of the marvelous work which God was about to found.

The period which now followed, when he was between the ages of eighteen and twenty-two years, was to be the most important in his life for the shaping of his character. It was a probation. In it he passed through the preparatory course in which the Lord fitted the future prophet for the responsibilities incident to the establishment of God's Church upon the earth which should endure forevermore.

Joseph toiled diligently upon his father's farm until his younger brothers were able to attend to the duties there and at home. Then, at the age of twenty, he sought employment at a distance. His engagement carried him to Harmony, Susquehanna county, Pennsylvania, where he was employed by a Mr. Josiah Stoal, of New York, in digging for a silver mine which his employer imagined existed in that region. The mine was a failure, and Joseph, who was greatly respected by his employer, prevailed upon the latter to abandon the undertaking,

which was accordingly done. While thus employed, Joseph boarded at the home of Mr. Isaac Hale with whose daughter Emma he became enamored. His love was reciprocated, but the parents, being prejudiced against the youth by the stories of his enemies circulated to injure him because he still continued to assert that he had seen a vision, would not for a time consent to their union. Under these circumstances, the girl being of age, high-minded and devout, they acted without consent, and were married in South Bainbridge, Chenango county, New York, by Squire Tarbill, on the 18th day of January, 1827. Returning with his wife to his father's home in Manchester, he assisted in the labor on the farm to obtain means for his family and his mission.

Upon these two incidents—his being employed to dig for silver, and his marriage away from his wife's father's home—were based the accusations of his enemies that he was a "money-digger" and "wife-stealer."

The end of his four years' probation was rapidly approaching. Joseph had been faithful to his trust. Not once had he failed in his prescribed visits to the sacred hill. Faithfully had he kept the counsels of his heavenly teacher. In his preparatory work, he had been sincerely supported by his wife and his brethren, who participated in his hopes, and did much to comfort his heart, in the midst of the assaults and ridicule that were heaped upon him.

At length the promised day arrived; for the fifth time the youth stood upon the spot where the sacred records were concealed. It was the morning of the 22nd day of September, 1827. With a prayer that he might prove faithful to his trust, he removed the cover of the box, and stretching forth his hands at the angel's command, took from their hiding place the treasures there safely hidden for fourteen centuries. Lifting them to the surface, he examined their beauty.[a] Then it

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a "The Urim and Thummin was two precious stones set in an arch of silver which was fastened to an ancient breast-plate of pure gold, curiously wrought. The breast-plate was concave on one side and convex on the other, and seemed to have been made for a man of greater stature than is ordinary in modern days. Four golden bands were fastened to it, for the purpose of attaching it to the person of its wearer—two of the bands being for the shoulders, the other two for the waist or hips.

"The plates, also of gold, were of uniform size; each was slightly less in thickness than a common sheet of tin and was about eight inches in width; and all were bound together by three rings running through one edge of the plates. Thus secured, they formed a book

was that the angel charged him to shield the records from profane sight and touch, to guard them as sacredly as he would his life. He was now alone responsible. If, through any neglect, he should suffer them carelessly to be destroyed or lost, great should be his chastisement, and he should finally be cut off; but, if he should use all care to preserve them until they should be called for again by the messenger, they should be protected from the efforts that would be made to rob him of them, and he should have the support of heaven and come off triumphant.

"Moroni disappeared, and the Prophet of the Last Dispensation stood alone upon Cumorah, clasping to his bosom the priceless trust."

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about six inches in thickness. A part of the volume, about one third, was sealed; the other leaves Joseph turned with his hand. They were covered on both sides with strange characters, small and beautifully engraved."—Cannon's *Life of Joseph Smith*, pp. 22-23.

CHAPTER IV

Translating the Record

Soon it became apparent why Joseph had been cautioned by the angel to guard the plates so carefully. No sooner had he begun his homeward journey than he was assaulted by evil persons who sought his destruction. Three times, on the short journey to his home, he was attacked by unknown men who endeavored to strike him and rob him of his charge. Once he was hit with a bludgeon. However, he reached home with the plates unharmed, though himself bruised and weakened from the contest. But the persecution was continued, falsehoods were cunningly set afloat concerning him, prejudice walled him in, assassins lurked by his pathway, seeking his life, mobs surrounded his home, every means was adopted by his enemies for his destruction and to gain possession of the plates. But while their efforts in these directions failed, his enemies succeeded by these means in preventing Joseph from proceeding with his work of translation, and the persecution at length became so unbearable that he was forced to flee from Manchester. He then determined to go to the residence of his wife's father in Pennsylvania.

No sooner had he decided upon this course than poverty, another seemingly insurmountable barrier, presented itself; but this was relieved by the timely aid rendered by a Mr. Martin Harris,[a] a respectable and well-to-do farmer of Palmyra Township, New York, a friend who was inspired to assist the Prophet in the midst of his afflictions with a gift of fifty dollars. By this means he was enabled to reach his destination in Pennsylvania. Twice on this journey, Joseph was stopped by officers, armed with pretended law warrants, who searched

[a] One of the three witnesses to the Book of Mormon, born Easttown, Saratoga county, N. Y., May 18, 1783; died Clarkston, Cache county, Utah, July 10, 1875, where a suitable monument has been erected to his memory, which was dedicated by President Heber J. Grant, July 10, 1925.

the wagon in quest of the golden plates, but again they were unsuccessful.

Early in December, 1827, he reached the residence of Mr. Isaac Hale, his father-in-law, where he was kindly received, the anger of his wife's parents over the young people's independent action in getting married having evidently abated.

Immediately after his arrival, he began copying the characters of the plates, and by means of the Urim and Thummim translated some of them, in which labor he was engaged from the time of his arrival to the following February. It was some time during this month that his friend Martin Harris visited him to learn more of his wondrous mission. Soon after, Mr. Harris carried away to New York some of the copies and translations made from the plates, the object being to show them to some scientist or linguist who should determine on their genuineness; for while Mr. Harris believed, he was evidently not without his doubts.

Being shown the characters, Professor Charles Anthon, of Columbia College, stated, according to the account of Mr. Harris, that the translation was correct, more so than any he had before seen translated from the Egyptian. The Professor was then shown the untranslated characters, which he said were true Egyptian, Chaldaic, Assyriac, and Arabic characters. He prepared a certificate, certifying to the people of Palmyra, embodying the expressed assertions, and gave it to Mr. Harris, who folded it, placed it in his pocket, and was about to leave when the Professor inquired how the young man learned that there were gold plates in the place where he found them.

"An angel of God revealed it to him," was the farmer's reply.

"Let me see that certificate," said the astonished Professor. Mr. Harris complied, doubtless thinking the learned man desired to add something to it, but no sooner was the paper in the Professor's hands than he tore it in pieces, saying:

"There is no such thing now as ministering of angels;" adding that if he would bring the plates to him he would translate them.

"A part of the plates is sealed, and I am forbidden to bring

them," said Mr. Harris, whereupon the Professor contemptuously replied:

"I cannot read a sealed book."

And thus were fulfilled literally the words of Isaiah, the ancient prophet of God.[a]

The related incident converted Mr. Harris to the testimony of Joseph and, returning, he offered to become the scribe of the Prophet in the work of translation, which proffer was gladly accepted. Their joint labors in this work continued from April 12 to June 15, 1828, by which time 116 pages of manuscript had been translated, and was copied by Mr. Harris. At this time the latter much desired to show his wife and other skeptics these pages, and at length, much against the will of Joseph, received permission to do so, on condition that only certain persons named should be allowed to see the writings. This pledge was broken, and the manuscript was stolen, being never again seen by Joseph who thus angered the Almighty, and, besides, lost his gift of translation for a time.[b] Mr. Harris, though he was forgiven, and afterward became one of the Three Witnesses of the Book of Mormon, never again acted as Joseph's scribe. Joseph's wife now assisted him for a short period in the work of translation, but owing to her household duties and the loss of their first born, in the summer of 1828, slow and tedious progress was made.

Joseph prayed earnestly to the Lord that he might receive assistance in the task before him; and, in answer to his petitions there came to his door, in Harmony, a young school teacher, named Oliver Cowdery, who had heard of and believed in the angelic vision of the Prophet. He offered his services as scribe and secretary, which were eagerly accepted, and the hindered work again proceeded on the 7th day of April, 1829, advancing so rapidly that by the middle of the following May its greater part was completed.

While the work progressed, not only were many precious truths revealed from heaven to the young men, but from the

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a Isaiah 29:11, 12: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned."

b See Doctrine and Covenants, Section 3.

records themselves, they gleaned many glorious principles that gave them great joy. But persecution continued unabated, so much so that if Joseph's father-in-law had not given them protection, it is doubtful that they could have proceeded. Timely financial aid was rendered them by Joseph Knight of Colesville, Broome county, and, at the residence of the Whitmer family, friends of Oliver Cowdery, at Fayette, Seneca county, they found a home in which the latter portion of the records was translated, they having been invited to come there by David Whitmer.

At length the translation was completed, the plates were recommitted into the charge of the angel Moroni, who received them back into his keeping until the time shall come when the sealed portions are to be brought forth.[a]

The Prophet and his friends visited at Palmyra Mr. Martin Harris, to arrange for the publication of the work for which that gentleman was to furnish the money. Arrangements were made with Mr. Egbert B. Grandin to print five thousand copies for three thousand dollars, and the copyright was secured on the 11th day of June, 1829. While Joseph visited his home in Pennsylvania, during the autumn of 1829, and the succeeding winter, Oliver Cowdery remained to give his attention to the printing and publication of the book; and, in the spring of 1830, the first edition of the Book of Mormon was given to the world.

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a Read II Nephi 27:6-30, Book of Mormon.

CHAPTER V

Important Revelations

To the Prophet Joseph, intelligence concerning the new Church which God was about to establish, was made known as it was needed, as the work progressed. The whole plan was neither revealed at once nor understood by the Prophet from the beginning. During his whole life he received numerous revelations through which he was taught and by which he was prepared for his labors as they appeared. These counsels and teachings are found in the Doctrine and Covenants, a book of revelations given, as necessity demanded, for the comfort and guidance of the servants of God and the Church.

On one occasion, while engaged in the translation of the Book of Mormon, Joseph and Oliver encountered a passage which spoke of baptism for the remission of sins. This being new to them, as it is to many to this day, they felt a desire, a necessity to comply with this doctrine. After consulting on the matter, they went to the woods and there united in prayer for light on the subject. While thus engaged a heavenly messenger descended before them. He told them that he was John the Baptist, and that he had come to minister to them under the direction of the Apostles Peter, James and John, who still held the keys of the Priesthood after the order of Melchizedek. Laying his hands upon their heads, he conferred upon them the Aaronic Priesthood, which holds the keys of the ministering of angels, and of baptism by immersion for the remission of sins.[a] The angel also instructed them in the duties of this Priesthood, saying that in due time the Higher, or Melchizedek Priesthood, without which there can be no true Church of Christ, would be conferred upon them by proper authority. John then commanded them to go forth and baptize each the other by virtue of the authority transmitted to them; this was accordingly done

a Doctrine and Covenants, section 13.

on the 15th day of May, 1829, when Joseph baptized Oliver and afterward Oliver immersed Joseph for the remission of sins. Coming out of the water, they ordained each other to the Aaronic Priesthood, following which the Holy Ghost fell upon them, causing them to rejoice and prophesy. The Holy Ghost was later conferred upon them by Peter, James and John. Thus was the beginning made to the membership of the Church of Christ, the initiatory ordinance being performed by direct authority from heaven.

Time after time, Joseph proclaimed to anxious inquirers the tidings that an angel from heaven had restored to earth the power to baptize men for the remission of sins, and that himself and Oliver had been recipients thereof. Out of the scriptures, he reasoned with his friends, as he met them. People soon began to receive the testimony, among the first being Samuel H. and Hyrum Smith, brothers of the Prophet.

After the removal to Fayette, several members of the Whitmer family became convinced of the divine mission of the Prophet, and were baptized; while many others thereabout were soon made believers through the inspiration of the Spirit, and by means of the instructions and persuasions of Joseph and Oliver, who were privileged to meet the people and speak to them on many occasions.

In the course of the work of translating the Book of Mormon, the Prophet and his scribe learned that the Lord would provide three special witnesses, who should be granted permission to see the plates, etc., and who should bear record of the same.[a] By revelation, Oliver Cowdery, David Whitmer and Martin Harris were chosen such witnesses.[b] Some days after their selection, these men with the Prophet retired into the woods to obtain a fulfilment of the promised privilege.[c] In answer to their prayers, an angel appeared showing them the plates, turning over the leaves, one by one, so that they could see them and discover upon them the engravings. A voice said unto them that the plates had been revealed and correctly translated by the power of God. They were then commanded to bear record of what they saw and heard, which they after-

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a See Book of Mormon, Ether 5:2-4; II Nephi 11:3.
b See Section 17, Doctrine and Covenants.
c *History of the Church*, Vol. 1, pp. 52-5.

ward did, their testimony being found in every edition of the Book of Mormon. It remains unimpeached to this day; notwithstanding all of them subsequently apostatized, not one of them ever denied that he had seen the plates and the heavenly messenger, as he had at first solemnly testified. Eight other witnesses, whose testimony is also found in all editions of the book, testify that Joseph showed them the plates which they handled.

At a day not definitely known, but between the 15th of May and the end of June, 1829, Peter, James and John appeared in glory to Joseph, conferring upon him and Oliver Cowdery the Melchizedek Priesthood which these ancient disciples of the Lord and Savior held while in mortality.[a] These two modern servants of God, the first elder and the second in the Church later ordained each other to the same Priesthood. The gift of the Holy Ghost was now sealed upon their heads, and they rejoiced exceedingly, being now in position to confer this gift upon others. They were also thus made possessors of the Melchizedek Priesthood, which is the "moving, directing, controlling, governing or presiding agency, right and authority which is vested in the Godhead and delegated unto man for the purposes of his instruction, initiation into the Church, spiritual and temporal guidance, government and exaltation. . . Which is without father, without mother or descent, or beginning of days, or end of life, which the Great High Priest, Melchizedek, so honored and magnified in his time that it was called after his name, in honor to him and to avoid the too frequent repetition of the name of the Son of God."[b]

Following their ordination to the High Priesthood, came a momentous revelation from the Lord making known to them the calling of Twelve Apostles in the last days, giving also many instructions concerning the building up of the Church of Christ according to the fulness of the gospel.[c]

Thus, during the eventful months of May and June, 1829, were revealed many important truths and principles, fraught with world-wide benefits, with great consequences to the re-

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a Doctrine and Covenants, 20:2, 3.
b Joseph F. Smith, in *The Contributor*, Vol. X, page 307. *Gospel Doctrine*, pages 236-246.
c See Doctrine and Covenants, Section 18.

ligious world. The Priesthood was restored and conferred, giving men authority to act in the name of God.

It was learned that baptism is essential, and is for the remission of sins; and men were authorized to perform this ordinance.

Witnesses were chosen to testify to the divinity of the Book of Mormon, now almost ready to be distributed to the inhabitants of the world, who would through it receive a fulness and undefiled explanation of the gospel of Jesus Christ as taught anciently.

The beginning was successfully made in proclaiming these tidings to mankind.

As a result of the whole, the hour was rapidly approaching when the true Church could be organized, when the "marvelous work and a wonder" which the Lord was in the act of bringing forth could be thoroughly founded in the earth.

PART II

FROM THE ORGANIZATION TO THE FLIGHT FROM KIRTLAND

1830—1838

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."—Daniel 2:44.

HYRUM SMITH, THE PATRIARCH

Born in Tunbridge, Vermont, February 9, 1800; martyred in Carthage, Illinois, June 27, 1844.

CHAPTER VI

Organization of the Church

By the will and commandments of God,[a] Tuesday, the 6th day of April, 1830, was the date fixed for the organization of the Church, for which everything was now in readiness. On that day, a meeting of the baptized members, about forty in number, was called, and assembled in the house of Peter Whitmer, Sen., in Fayette, Seneca county, New York. The Church of Jesus Christ of Latter-day Saints was organized, on the date named, with six members, which number was required by law.[b] The original members were: Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jun., Samuel H. Smith and David Whitmer.

In conformity with previously revealed commandments, the Prophet Joseph, having first opened the meeting by prayer, called upon the members present to know whether they were willing to accept him and Oliver Cowdery as their teachers in the Kingdom of God, and whether they were willing to be organized as a Church. By unanimous vote, they consented, whereupon Joseph laid his hands upon Oliver ordaining him an Elder in the Church of Christ, after which Joseph was ordained by Oliver to the same office. The Sacrament of the Lord's Supper was partaken of by those who had been baptized, following which they were confirmed members of the Church, and made the recipients of the Holy Ghost by the laying on of the elders' hands. The Spirit was richly manifest, so that all rejoiced and praised God, while a number prophesied. Some of the brethren, for the members were now "brethren and sisters," were likewise, at this time, ordained to the various offices in the Priesthood, the duties of which were made known by revelation about this time.[c]

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a Doctrine and Covenants, Section 20:1-4.
b *History of the Church*, Vol. 1, pages 74-79.
c In the 20th Section of the Doctrine and Covenants are found instructions concerning

While the Saints were yet together, on this occasion, the Prophet Joseph voiced to his followers the revelation found in the twenty-first section of the Doctrine and Covenants, in which his divine calling is declared, the forgiveness of his sins proclaimed, and the Church commanded to give heed, in all patience and faith, to his words as he shall receive them, as if they came from the mouth of the Lord himself; being promised, in so doing, that the Lord would disperse darkness from before them, cause the heavens to shake for their good, and that the gates of hell should not prevail against them. Mighty blessings are promised to those who shall labor in the vineyard to declare the way open for the remission of sins, and Jesus crucified for the sins of the world.

"Thus was founded," says the Historian Whitney, "the Church of Jesus Christ of Latter-day Saints. Thus arose, as a system, what the world terms 'Mormonism,' universally regarded as the most remarkable religious movement of modern times; detested and denounced throughout Christendom as a dangerous and soul-destroying imposture, but revered and defended by its disciples as the wonderful work of the Almighty, the veritable marvelous work and wonder foretold by Isaiah and other ancient seers, which was to prepare the world, by preaching the restored gospel and the founding of the Latter-day Zion, for Messiah's second coming and the advent of the Millennium." [a]

Church organization, government and discipline, the proper mode of baptism, the administration of the Sacrament, duties of officers and members, etc.

[a] *History of Utah*, Vol. 1, p. 59.

CHAPTER VII

Manifestations and Persecutions

The Church was organized on a Tuesday, and the first public meeting thereafter was held at the house of Peter Whitmer, in Fayette, on the following Sunday, April 11, 1830. Since the appointment for this gathering had gone forth in all the surrounding neighborhood, it was attended by a large number of people. On this occasion Oliver Cowdery, under Joseph's direction, preached the first public discourse delivered by an authorized servant of God in the latter-day dispensation. Saints and strangers were greatly comforted, many of the latter seeking baptism and membership among the people of God. Six were added that day, followed by seven others on Sunday, the 18th, all being baptized by Oliver Cowdery, in Seneca Lake.

During the latter part of the month of April, Joseph visited the home of Mr. Joseph Knight, at Colesville, Broome county, New York, the gentleman who had so kindly aided him in the hour of need, while engaged in translating the Book of Mormon. Mr. Knight and family, who were Universalists, received him kindly, reasoning calmly with him upon his religious views. The Prophet held several meetings which created both friends and enemies, and elicited numerous inquiries after the truth. Among those who attended regularly was Newel Knight, a son of Joseph Knight, who became so interested in the words of the Prophet that he promised to pray in meeting before his friends. When the time came, however, he could not be prevailed upon to do that, but instead retired into the woods, from which place he returned in an alarming condition of mind and body. Visiting him, Joseph found his visage and limbs distorted and twisted; and while the Prophet was yet there, his friend was caught up from the floor and tossed helplessly about the room. Through the power of the Spirit, Joseph saw

that he was in the hands of the evil one, and that the power of God alone could save him from such tortures. Joseph succeeded in getting hold of his hand, when Newel requested that the devil which possessed him be cast out. Joseph replied: "If you know that I can, it shall be done," and then, the servant of God rebuked the destroyer, commanding him in the name of Jesus Christ to depart. Instantly, Newel cried out with joy, saying that he could see the devil leave the room and vanish from sight. His countenance became natural, his distortions ceased, he was filled with the Holy Ghost, he believed, was made whole, and was afterward baptized by David Whitmer, while on a visit to Fayette in the latter part of May. Many others who witnessed this strange event subsequently became members of the Church.

Thus was the first miracle performed in the Church, by the power of God, and it was a beginning of the realization of the promises made—for it was the gospel of "signs" following the believer, as in days of old. Since then, up to this day, thousands of miraculous healings have been, and are now being performed through the administration of the elders who ever give to the Father the praise, honor and glory.

Having completed his labors in Colesville, Joseph returned to Fayette where he found much excitement over the coming forth of the Book of Mormon, which, though having been in print since just before the organization of the Church, "was accounted a strange thing." The Saints, their friends, and believers in the book, were being subjected to much petty persecution.

In Fayette, on the first day of June, 1830, the first conference of the Church was held. Thirty members were present on the opening day, there being also many strangers, and believers in the new faith. The Sacrament was administered; the faith of the congregation was so great that many saw heavenly visions, and felt the manifestations of the Spirit in such a miraculous manner that they were deprived of their natural strength for a time. Restored to their bodily powers, they shouted "Hosannas to God and the Lamb," and rehearsed the glories which they beheld while yet in the Spirit. Many baptisms followed, more were ordained to the offices of the

Priesthood, the brethren were inspired with fresh zeal in the cause, and the true Church of Christ, "Mormonism" so called, began spreading with unprecedented rapidity.

Returning immediately after this conference to his home in Pennsylvania, Joseph soon thereafter departed thence, with his wife, on a visit to the home of Joseph Knight, at Colesville, where he found many believers anxious for baptism. One Saturday night, the elders constructed a dam over a stream, where baptisms were to be performed after the appointed meeting on the following Sabbath day. But a mob, led by certain priests in the neighborhood, tore away the dam, necessitating the postponement of the ordinance till Monday, when, notwithstanding the rage of their enemies (who had become still more embittered at hearing the testimonies of the divinity of the Book of Mormon, and the first principles of the gospel, at the Sunday meeting), thirteen persons were baptized under the hands of Oliver Cowdery. Among these was Emma, the wife of the Prophet Joseph whose joy at welcoming her into the fold was unspeakable.

Scarcely was the ordinance completed, when the mob again began their annoyances. Fifty men surrounded the house of Mr. Knight, and it was only by exercising great care that the elders were saved from violence. Joseph confronted the mob, bravely answering their insults and threatenings, in a vain endeavor to pacify them. Finally the rabble withdrew, and the elders prudently went to the home of Newel Whitney. Here, as they were about to confirm the gathered converts, a constable appeared with a warrant for the arrest of Joseph, the charge being preaching the Book of Mormon and setting the country in an uproar. The arrest had been instigated by the mob whose plan was to get him into their hands, so the now friendly constable said. This proved to be true, and but for the friendliness of the officer, who found Joseph a different personage from what he had been represented, undoubtedly they would have taken him into custody. When the mob surrounded the wagon, the constable whipped up his horse, and thus drove the Prophet out of their reach. Taking him to South Bainbridge, Chenango county, he was lodged in a tavern where the constable kept watch over him for the night. Next

day, amid great excitement, he was called for trial, the charges, among others, being that he had obtained from Josiah Stoal, his former employer, a horse, and from Jonathan Thompson, a yoke of oxen, by telling them that he had received revelations that he was to have the property. Taking the witness stand, these gentlemen testified in the prisoner's favor, and he was promptly acquitted. His defenders were Messrs. Joseph Davidson and John Reid, who had been secured by Mr. Joseph Knight.

No sooner was Joseph set free than he was rearrested on a warrant from Broome county, and taken to Colesville for trial. The officer into whose hands he now fell treated him harshly, allowing him neither food nor water for many hours. At the tavern, the rabble abused, ridiculed, insulted, spit upon and pointed their fingers at him. Then, at length, he was given some crusts of bread and water, and permitted to retire for the night.

At the trial on the following day, the same gentlemen defended him as were at the former trial. They held forth in its true light the malicious nature of the prosecutors of the case. Joseph was again promptly acquitted, there being no cause for action. This greatly angered his enemies who now threatened him with violence.

They were prevented from accomplishing their designs by the officer who had before treated him so harshly, but who, like many others who had witnessed the case, was now disposed to be friendly. With this help, Joseph and his wife escaped unharmed to his home in Pennsylvania.

Not many days after, however, he, with Oliver Cowdery, revisited Colesville to confirm the baptized members, but scarcely had they arrived at the residence of Mr. Knight when the mob began to gather, and they were forced to flee for their lives, without accomplishing their purpose. On a subsequent visit they were more successful.

With the assistance of his wife and John Whitmer, Joseph now spent some time in arranging and copying the revelations received up to this date. In the month of June, what is known as the "Visions of Moses,"[a] and in July the commandments

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a See "Pearl of Great Price," page 1.

found in the 24th, 25th and 26th sections of the Doctrine and Covenants, were made known.

Oliver Cowdery had returned to Mr. Whitmer's at Fayette, and while Joseph was yet in Harmony, he received a letter from him, in which the announcement was made that an error had been discovered in one of the commandments, which Joseph was asked to correct, to which the Prophet replied that the words were given of God, and must stand as written until God should change them. [a]

It was only after Joseph had made a personal visit to Fayette that Oliver, and some of the Whitmer family who had also been misled, were convinced of the correctness of the Prophet's position; but even then, the incident caused a breach between the First Elder and the Second, whose relations up to this time had been congenial and mutually helpful, which only temporarily closed, soon to be re-opened.

In the early part of August, some of the unconfirmed members, baptized in Colesville, came to Harmony, whereupon Joseph prepared to hold a confirmation meeting. Wishing to administer the Sacrament, he set out to obtain some wine, when he was met by a heavenly messenger, and received a revelation in which the use of wine in the Sacrament is forbidden, unless it be made new among the Saints themselves. [b] Returning, Joseph complied with the instructions, the meeting being held as contemplated.

Persecutions now revived in Harmony, set in motion by the efforts of a Methodist minister. Joseph's father-in-law, Mr. Isaac Hale, was prevailed upon to join the ranks of the opponents, and from that time on became a bitter foe to Joseph and the Church. It became impossible for Joseph and Emma to remain in their old home in Harmony, and so, accepting a second invitation from the Whitmers, they removed to Fayette, arriving there in the latter part of August, 1830.

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a See Doctrine and Covenants, Section 20, verse 37, the words enclosed in commas in the last four lines. *History of the Church*, Vol. 1, pages 104-105.

b Section 27, Doctrine and Covenants, verses 1-4.

CHAPTER VIII

Mission to the Lamanites

Fresh trouble now confronted the cause. Upon arriving in Fayette, the Prophet found serious dissensions among his followers. The trouble arose over a stone in the possession of Hiram Page, through which he had obtained a number of spurious revelations, the teachings of which were contrary to the doctrines of the New Testament, and to those received by the head of the Church. A number of the Saints had been misled, prominent among whom were Oliver Cowdery and some of the Whitmer family. Speaking in the name of the Lord, the Prophet told them that Satan had deceived Hiram Page, that the communications received through the stone were not of God, and that he alone was to receive revelations for the Church, until another should be appointed in his stead. All things were to be done in order, and by common consent by the prayer of faith. Oliver Cowdery was called upon to induce Page to discard the stone, and he was likewise called to preach the gospel to the Lamanites, which mission he was to fill as soon as the differences then existing in the Church were settled.[a] In this same revelation, allusion is made to a "city" which, though not definitely located, was to be founded somewhere in the West, on the "borders by the Lamanites." It was about this time also that the important revelation concerning the eventual gathering of the Saints was given.[b]

At a three days' conference in Fayette, the second held in the Church, beginning September 1, 1830, Hiram Page and his associates renounced the stone in question, and all things connected therewith, renewing their fealty to Joseph as their leader and prophet. Thus harmony was restored once more, the threatened schism being completely blotted out. At this con-

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a Doctrine and Covenants, Section 28:1-8.
b Doctrine and Covenants, Section 29:1-11. See also Section 10:59-66.

ference, two revelations were given (Doctrine and Covenants, Sections 30 and 31) calling a number of the brethren on missions; and soon after its adjournment, preparations were made for introducing the gospel to the Lamanites, or Indians, in conformity with the revealed word.[a]

The Latter-day Saints believe that they themselves are of Israel, and it is a cardinal doctrine with them that scattered Israel shall be gathered in the last days, which in a measure accounts for the startling sacrifices made by them in proclaiming the gospel to all the nations of the earth, and in their calling upon the honest in heart, the seed of Israel, to gather to the land of Zion, or America. With Jeremiah, they believe that, "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Hence their eagerness to declare the word of the Lord to the nations, and in the "isles afar off." The gathering, which involves not only the scattered remnants of Israel, but also the return of the Ten Tribes from the "north country," the restoration of the Jews, and the re-building of Jerusalem, was accounted a strange doctrine when first announced in this age; so was the calling of missionaries to go forth to preach without purse or scrip. Even the inspired mind of the Prophet scarcely understood, nay, did not understand, the full import of these and other doctrines revealed through his instrumentality. But he made this motto his rule of life: "When the Lord commands, do it," at the same time showing his followers the necessity of a like obedience.

The Indians, according to the belief of the Saints, which is founded upon the statements of the Book of Mormon, are a branch of the House of Israel, and are therefore to hear the word of God so that they may carry out their portion of the great gospel program, and assist in building up the city of Zion, the New Jerusalem of the West. Hence the calling of missionaries, at this early day, to present the true gospel to them, together with the Book of Mormon, a record of the hand-dealings of God with their forefathers.

The men selected by revelation[b] to perform this first distant mission, "to go into the wilderness, through the western

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a Doctrine and Covenants, Section 32.
b Doctrine and Covenants, Sections 28, 30 and 32.

states, and into the Indian territory," were Oliver Cowdery, Peter Whitmer, Jr., Parley P. Pratt and Ziba Peterson. While they were specially called to the Indians, they were nevertheless to preach wherever opportunity offered.

Parley P. Pratt, whose history at this point is inseparably interwoven with that of the Church, was born April 12, 1807, in Burlington, Otsego county, New York, and was baptized into the Church by Oliver Cowdery, in Seneca Lake, September 1, 1830. Previously he had been a Campbellite preacher. The Campbellites were a sect of reformed Baptists, whose stronghold was in and about Kirtland, Ohio, and the shores of Lake Erie. Among their noted men were Alexander Campbell, the founder of the sect, and Sidney Rigdon, a gifted expounder of the Scriptures. Soon after joining this sect, in August, 1830, Pratt decided to devote his life to the ministry, for which reason he sold his frontier home in Ohio, going east to carry out his resolve. While on this journey, he first saw the Book of Mormon, in which he immediately became deeply interested. He started to seek the Prophet, but not finding him at home, he visited his brother Hyrum Smith, who accompanied him to Fayette where, becoming convinced of the divinity of Joseph's mission, he was baptized, as stated. He then went east and there converted his brother Orson, afterwards a famous apostle and one of the pioneer founders of Utah. Returning west, he met the Prophet Joseph at Manchester, being soon thereafter called to fill the before-mentioned mission to the Lamanites or Indians.

Late in October, the four elders began their westward journey, on foot, trusting in the Lord "to open up the way." Near Buffalo, they presented their interesting message to the Catteraugus Indians, giving them copies of the Book of Mormon. They were kindly received by the red men. Continuing their journey, their next stop was at Kirtland, then a prosperous frontier town of about two thousand inhabitants, a city where " 'Mormonism,' itself, the parent Church, was destined soon to plant its pilgrim feet." Seeking an interview with his former teacher, Sidney Rigdon, Elder Pratt delivered to him the message of his new-found truths. Mr. Rigdon, with many of his prominent followers, among whom may be mentioned

Edward Partridge and Newel K. Whitney, afterward the first two bishops of the Church, soon became convinced that they had no authority to minister in the ordinances of God, hence, were not legally baptized and ordained. Consequently many of them submitted to baptism at the hands of Elder Pratt and his associates, through whose ministrations they were initiated into the Church of Jesus Christ of Latter-day Saints, and received the gift of the Holy Ghost by the laying on of hands. The interest and excitement over the new missionaries became general in the surrounding region. Night and day they were busy teaching the multitudes who came to listen. In two or three weeks after their arrival, one hundred and twenty-seven souls were baptized, which number soon increased to one thousand. The new converts "were filled with joy and gladness; while rage and lying were abundantly manifested by gainsayers; faith was strong, joy was great, and persecutions heavy."

Ordaining Sidney Rigdon, Isaac Morley, John Murdock, Lyman Wight, Edward Partridge and many others, many of whom afterward became noted in the chronicles of the Church, to the ministry to take charge of the Saints and minister the gospel, the successful missionaries, having first notified the Prophet of their progress, proceeded westward, adding to their number a new convert, Frederick G. Williams.

At Sandusky, in Western Ohio, the Wyandots were visited, which tribe rejoiced in the strange tidings revealed to them of their forefathers, and of the restored gospel. They were very friendly, and bade the elders God-speed to the West, in which direction the red men expected soon to follow.

Thence the missionaries proceeded to Cincinnati and St. Louis, where they met with little or no success. In passing his old forest home, some fifty miles from Kirtland, Elder Pratt was arrested on some trivial charge, but sagaciously made his escape. Near St. Louis they halted, owing to the dreadful storms, snow being three feet deep. With the opening of the new year, 1831, they continued their journey, traveling on foot three hundred miles through prairies covered with trackless wilds of snow, without shelter or fire, having for food frozen corn bread and raw pork. At length, Independence, Jackson county, in the extreme western frontier of Missouri,

was reached. So far, the missionaries had been absent four months, they had traveled about fifteen hundred miles, through a comparative wilderness, mostly on foot, in the worst season of the year. They had preached the gospel to tens of thousands of their own race, and to two nations of Indians, besides having confirmed many hundreds and organized them into branches of the Church.

Two of the brethren remained at tailor work in Independence, while Elders Pratt and Cowdery crossed the frontier to the Indians, tarrying one night with the Shawnees; after which they crossed the Kansas River to the Delawares. Seeking the aged chief of this nation, a polygamist and sachem of ten tribes, the missionaries presented their message to him by means of a friendly interpreter. They were received kindly. After some hesitancy, on the part of the chief, a council was called, and Oliver Cowdery was permitted to address the Indians. Presenting them with a copy of the Book of Mormon, he gave an account of its history, and of the restoration of the gospel. For several days they remained to instruct the aborigines, whose interest became intense, the excitement spreading to the whole tribe. Finally the ministers and agents on the frontier heard of the excitement, and through them the elders were ordered out of the Indian country as peace-disturbers, threatened with military interference in case of noncompliance with the order. Under these circumstances, they reluctantly departed from among the Indians, returning to labor among the white settlers in Jackson county, where they met with some success.

At a council of the five elders, held in Independence, on the 14th day of February, 1831, it was decided to send Elder Pratt east to report their labors to the Prophet Joseph. Departing on this perilous journey, Elder Pratt, after much suffering, reached Kirtland, to which city the Prophet had now removed. Upon his arrival in March, 1831, the Lamanite missionary was there greeted with a hearty reception.

CHAPTER IX

Removal of the Church to Ohio

Meantime, the cause of so-called "Mormonism" had rapidly progressed in the East, through the ministrations of the Prophet and his associates. In the fall of 1830, Joseph had been visited by Orson Pratt, also by Sidney Rigdon and Edward Partridge of Kirtland, which latter reported the condition of that branch to the Prophet leader. These visitors came to inquire of the Prophet what was the will of the Lord concerning them.[a]

Sidney Rigdon was retained to assist Joseph as scribe in the inspired revision of the Holy Bible, which work was begun just before the close of the year 1830.

Already, as we have seen, it had been intimated that the West was the future field of the Church of Jesus Christ of Latter-day Saints, and with the success of the Lamanite missionaries in Kirtland, it became evident to Joseph that the time was ripe for a general movement of the Church towards the land of their future destiny. The visit of Sidney Rigdon confirmed this idea. The site of the new "city" had not yet been definitely determined, but Kirtland would be a good resting place, where a flourishing stake of Zion could be established, until such a time as God should reveal the location of the Zion which was to be "called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God." In Kirtland, in the meantime, the Saints might rest and gather strength.

Then came the first direct command for the Saints to gather—the revelation which heralded the beginning of the gathering of Israel in the latter days. In it the Church is commanded to "assemble together on the Ohio."[b] But before

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a Doctrine and Covenants, Sections 34, 35 and 36.
b Doctrine and Covenants, Section 37.

going, Joseph and Sidney were first to preach and strengthen the Saints in the region round about, and more especially in Colesville, where the Saints were very faithful. This was done.

Preparatory to the emigration westward, in compliance with the will of the Lord, a farewell gathering, the third conference of the Church, was held at Fayette, January 2, 1831. On this occasion, all the affairs of the Church in the East were settled, or left with trusted agents to arrange as speedily as possible. During the conference, the Lord made known to the Saints, through revelation, that a land of promise should be given them, which they should inherit forever on certain conditions.[a] In Ohio, in the meantime, they were promised that the law of God should be given to them, and that they should be endowed with power from on high.

Then the movement began. Toward the latter part of the month, the prophet and his wife, accompanied by Sidney Rigdon, Edward Partridge, and others, left on their journey to Kirtland, where they arrived about February 1, 1831. Joseph introduced himself to Mr. Newel K. Whitney as "Joseph the Prophet," and was by this gentleman kindly received and entertained. For several weeks, himself and wife resided at the home of Mr. Whitney, where Joseph's time was occupied with important matters that pertained to the setting of the Church in order.

Shortly after the Prophet's arrival in Kirtland, the Saints in New York began to migrate. They reached their destination in May and June following, and settled in the northern part of Ohio, principally in and about Kirtland. The Ohio Saints were commanded to receive their "eastern brethren,"[b] and divide their lands with them, until the Lord should further direct the location of the "city," their land of inheritance.

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a Doctrine and Covenants, Section 38.
b Doctrine and Covenants, Section 48.

CHAPTER X

The Law of Consecration

Following the departure of the Lamanite missionaries from Kirtland, strange notions and false spirits had crept into the Church in this branch which Joseph now immediately sought to eradicate and drive out, in which work he soon succeeded by the exercise of wisdom and caution.

It appears that the Campbellites, evidently with a desire to be like the early Christians who had all things in common, had organized in what was called the "common stock" plan of living. All dwelt together as a family, and the "family" nearly all joined the Church. Joseph induced them to abandon this plan for the more "perfect law of the Lord," which was consecration, or the United Order, which now became a law to the whole Church.

The provisions of this law, in short, were these: On entering the Order, each individual was to consecrate all his property to the bishop, utterly relinquishing its possession. The Church would then give a deed conveying to such person certain property as a stewardship for himself and family, of which he was to render an account to the bishop. Every man was to seek the interest of his neighbor, there was to be no idleness, all would be owners alike, yet each steward was free in the management of his stewardship—temporal equality was to be inaugurated. The keynote of the order is thus given by the Prophet: "It is not given that one man should possess that which is above another." It was to be a system like that of the Apostles at Jerusalem: "The multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common."[a] It was to be a system such as prevailed in

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a Acts 4:32.

the "City of Enoch:" "The Lord called his people Zion, because they were of one heart and one mind and dwelt in righteousness, and there was no poor among them." [a]

The first movement towards the establishment of this law was the organization of the bishopric, the presidency of the Aaronic Priesthood, which has authority to minister in temporal things. The first bishop called by revelation [b] was Edward Partridge, who "was appointed by the voice of the Church and ordained a bishop" on the 4th day of February, 1831. He was to relinquish his business as merchant, and spend all his time in the service of the Church. [c]

Some days after the appointment of a bishop, a revelation, found in the 42nd section of the Doctrine and Covenants, was given in which the Saints are taught important doctrines concerning the order and the government of the Church.

All the elders, except the Prophet and Sidney Rigdon, are afterward commanded to go out, two by two, to preach the gospel, warning their converts to flee to the West. The Lord promises to reveal the location of the New Jerusalem in his own due time, for which the Saints were instructed to pray.

Thus was the law of consecration, the Order of Enoch, or the United Order, given to the Saints; but owing to persecutions, and to the selfishness, pride and disobedience of men, it was not permanently founded. With the Saints it is one of the still unsettled problems of the future, since the Lord has said that without it, Zion cannot be built. [d] The Church failed to live up to the order of God in this law, and hence, the lesser law of tithing was given them in lieu thereof, in the year 1838. This law requires the person to pay, first, his surplus property to the Bishop, and after that, one-tenth of his annual income. [e]

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a For interesting discussions on this topic, see Whitney's *History of Utah*, Vol. 1, pp. 82-85; Roberts' *Outlines of Ecclesiastical History*, pp. 353-356; also Sections 42 and 51, Doctrine and Covenants.

b Doctrine and Covenants, Section 41:9.

c For complete organization of the Bishopric and its duties, see Roberts' *Outlines of Ecclesiastical History*, pp. 346-350; also, Doctrine and Covenants, Section 42, verses 30-32; and Section 51, verses 3-6 and 13-18. These quotations contain also a general outline of the Order which was introduced and sought to be established among the Saints in Kirtland, Ohio, and subsequently in Missouri. For duties and responsibilities of officers, see *Gospel Doctrine*, pp. 187-199.

d Doctrine and Covenants, Section 105:5.

e Doctrine and Covenants, Section 119.

CHAPTER XI

Locating the Land of Zion

On the 6th day of June, 1831, the fourth general conference of the Church was held in Kirtland, the scattered elders attending, agreeable to the call by revelation. The number of the Saints had now swelled to about two thousand souls. Great power was manifested in this gathering. The first high priests were ordained, and the power of the Melchizedek Priesthood was more fully manifested than had been the case heretofore. Only Joseph and Oliver up to this time had held a position in this Priesthood higher than a common elder, which office is an appendage to the Melchizedek Priesthood.

Many of the elders were commissioned to go forth, two by two, to preach and baptize, as did the apostles anciently.[a] They were to go upon different routes, journeying towards the Missouri frontier, organizing branches wherever the people would listen to their gospel message. They were to meet in the State of Missouri where the next conference of the Church was to be held, and at which time, if faithful, the location of their land of inheritance would be made known to them.

Shortly after the conference, revelations were received for Sidney Gilbert,[b] and for Newel Knight, the latter relating to the Colesville branch of the Church, whose members were among the first to embrace the gospel, now temporarily located at Thompson, Ohio.

They were commanded to journey westward, "unto the borders of the Lamanites."[c] They had broken the law which had been given to them in a previous revelation, and this was now declared "void and of none effect."

Then followed revelations for W. W. Phelps, afterward a prominent member of the Church, and Thomas B. Marsh,

a Doctrine and Covenants, Section 52.
b Doctrine and Covenants, Section 53.
c Doctrine and Covenants, Section 54.

afterward the president of the Twelve apostles, who had come to learn from the Prophet the will of the Lord concerning them.[a]

Conforming to the commandment received during conference, Joseph, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Cole, and A. S. Gilbert and wife, started from Kirtland on the 19th of June on his first visit to the land of Missouri. They were followed by the Colesville Branch, the members of which were among the first who received the gospel, and who this time obeyed the revelation. Other elders who were called departed by different routes, bound for the same destination. Joseph's company, journeying by wagon, stage, canal-boat, steamer and on foot, reached Independence, Missouri, about the middle of July. The meeting with Oliver Cowdery and his missionary associates was the occasion of great rejoicing, and according to the Prophet was "moistened with many tears."

Immediately after the arrival of Joseph, the location of the City of Zion, the central gathering place of the Saints, was first definitely made known.[b] Independence was the chosen site, and the spot for the temple was designated as lying westward, on a lot not far from the courthouse. According to the revelation, lands were to be purchased by the Saints, and the soil in the region was to be dedicated for the gathering of Israel, and for the building of the New Jerusalem. Sidney Gilbert was appointed a merchant, and an agent for land purchases, while Edward Partridge, assisted by two counselors, was chosen to "divide the Saints their inheritance," to be a judge in Israel, to receive the consecration of properties, to assign stewardships, and to receive the Saints then on the way from Ohio.

On the 1st of August, Sidney Rigdon was called by revelation to consecrate and dedicate to the Lord the land of Zion, to write a description thereof, and to prepare "an epistle and subscription" to obtain money for purchasing lands for an inheritance.[c]

The first step toward founding Zion was taken on the 2nd day of August, 1831. On that day Joseph, assisted by eleven

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a Doctrine and Covenants, Sections 55 and 56.
b Doctrine and Covenants, Section 57.
c Doctrine and Covenants, Section 58.

other men, the whole representing the Twelve Tribes of Israel, helped to lay a log for a house in Kaw Township, twelve miles west of Independence, in which locality the newly arrived Saints from Colesville were settling. Elder Rigdon then dedicated the land. The following day, the 3rd, witnessed the consecration of the temple site, after which, on the 4th, the fifth conference of the Church (the first in Zion) was held at the house of Joshua Lewis, in Kaw Township, most of the Saints being present. Revelations were given repeating some of the ten commandments, also concerning the Sabbath, and the return of certain elders to Kirtland, among whom were Joseph Smith, Oliver Cowdery and Sidney Rigdon.[a]

Complying with the word of the Lord, the Prophet, in company with ten elders, left for the East, on the 9th day of August. During the interesting and eventful journey, two revelations were given which were full of counsel and instruction to the brethren.[b]

On the 27th they arrived safe and well in Kirtland.

Thus was Zion located and dedicated on the western border line of civilization, a colony planted therein, a temple site selected, and a migratory stream of Saints set in motion in the direction of the "promised land." In this practically untrodden West, the Saints hoped to establish themselves in the City of their God, but they were destined to disappointment and much tribulation.[c]

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a Doctrine and Covenants, Sections 59 and 60.
b Doctrine and Covenants, Sections 61 and 62.
c Foretold in Doctrine and Covenants, Section 58, verses 2-5.

CHAPTER XII

Progress in Kirtland and in the East

The Prophet, assisted by Sidney Rigdon, soon after turned his attention to the revision of the Scriptures, which work had been stopped since the previous December. For this purpose, he retired, with his wife and two infants, twins, which they had adopted in place of twins of their own who had died, to the quiet little town of Hiram, in Portage county, on September 12, 1831. They made their residence with John Johnson, a member of the Church, and father of the future apostles, Luke S. and Lyman E. Johnson, and father-in-law to Orson Hyde, later also an apostle.

While pursuing his literary labors in this quiet retreat, Joseph received many important revelations for the guidance of the Church. "The Lord's Preface to the Book of Commandments," and the revelation called the "Appendix" were given in November. In the latter part of the same month, Oliver Cowdery and John Whitmer departed for Jackson county, whither W. W. Phelps had preceded them for the purpose of preparing to print the book of Doctrine and Covenants, and other publications. Interesting doctrines were about this time revealed explaining the Revelations of St. John,[a] and the meaning of verse 14, chapter vii, Paul's First Epistle to the Corinthians,[b] etc.; likewise instructions concerning the Bishopric of the Church.[c] On the fourth day of December, a second Bishop, Newel K. Whitney, was chosen for the Kirtland stake of Zion.

Teachings were enunciated upon which are based a number of very important religious doctrines of the Latter-day Saints —doctrines, at that time, largely, if not entirely, new to the religious world. In the "Vision"[d] is set forth the doctrine of

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a Doctrine and Covenants, Section 77.
b Doctrine and Covenants, Section 74.
c Doctrine and Covenants, Sections 68 and 72.
d Doctrine and Covenants, Section 76.

universal salvation, in different degrees of glory, for all men save the "sons of perdition," upon the condition of justice and mercy, according to their faithfulness and obedience to the gospel of Christ, each person being judged according to his works and receiving according to his knowledge and merits. Little children are saved by the blood of Christ. For the heathen who died without law, there is hope; and even for the wicked, who are "thrust down to hell," there is escape, after they have paid "the uttermost farthing" in God's eternal punishment, which does not necessarily mean never-ending punishment, but punishment inflicted by the Eternal One. There were spirits kept in the prison house beyond, whom the Son visited, preaching to them the gospel. They would have the privilege of receiving the testimony of Jesus, and, accepting it, be judged according to men in the flesh.

Besides continuing his literary labors, the Prophet took active part in the ministry, attending a number of conferences, and instructing the Church verbally and by written epistles. The while, persecution did not abate. Ezra Booth, who had apostatized, was at this time writing his series of nine letters in the *Ohio Star*, against Joseph and the "Mormons." They were the means of creating great prejudice against the Prophet and his cause, and not that alone, but persecution also. He and Sidney Rigdon were brutally treated by a mob, at Hiram, on the night of March 25, 1832. Joseph was stripped, covered with tar, beaten, and an attempt was also made to force a bottle of aqua fortis down his throat. The next day, though scarred and wounded, found him preaching to a large congregation, many of whom had assisted in mistreating him the previous night. That day he baptized three new converts. Sidney Rigdon was delirious for some time after the outrage. The mobocratic feeling became so rampant that the Prophet considered it wisdom to leave.

He then departed on his second visit to Missouri, in April, being joined on the way by Sidney Rigdon and Bishop Whitney. They took a circuitous route to avoid the mob. Before his wife, Emma, left Hiram, one of the twins died as a result of exposure on the night of the outrage upon her husband. This little one may be called the first martyr in the Church.

On his arrival in Independence, Missouri, April 24, the Prophet was well received by the Saints, but was pained to learn their enemies were already beginning to heap upon them insults and annoyances that were to end in their cruel exile from Jackson county.

Having visited and instructed among the Saints, received two important revelations,[a] ordered three thousand copies of the Doctrine and Covenants printed, and been acknowledged as president of the High Priesthood—to which office he had been ordained at the seventh general conference of the Church, in Amherst, Ohio, on January 25—Joseph and his two companions again started on a trip to Kirtland, early in May. In Indiana, Bishop Whitney broke his leg, which delayed them one month in Greenville. At this place an attempt was made to poison the Prophet, and he narrowly escaped death.

Arriving in Kirtland, sometime in June, Joseph spent the season working upon the revision of the Scriptures. His son Joseph, now deceased leader of the Josephite, or Reorganized, church, was born on the 3rd of November of that year. In December, the "revelation and prophecy on war"[b] was recorded, which the Latter-day Saints claim was literally, though only partially, fulfilled in the great conflict between the Northern and the Southern states of the Union—the civil war.

The Church continued to prosper, branches being founded in various parts of the United States and Canada. During the winter of 1832-3, the school of the prophets was established, and a temple at Kirtland was projected, the corner stones of which were laid on the 23rd of July following. The revision of the New Testament was completed on the 2nd of February, 1833, and the manuscript sealed to be opened in Zion, Jackson county, Missouri.

Several revelations, of great consequence to the Church, among them the revelation on the Word of Wisdom, were made known.[c]

On the 18th day of March, 1833, the First Presidency, the highest presiding quorum in the Church, was first organized, with the following personnel: Joseph Smith, president; Sidney

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a Doctrine and Covenants, Sections 82 and 83.
b Doctrine and Covenants, Section 87.
c See Doctrine and Covenants, Sections 88 to 92.

Rigdon, first counselor; Frederick G. Williams, second counselor.[a]

Prosperity smiled upon the cause in Kirtland and the east. Over $11,000 worth of land was purchased, upon which the Saints were to build and beautify the city, surnamed "Shinehah,"[b] while awaiting further developments in Missouri, "the land of Zion." Workshops, mills and public buildings were erected, and various industries established.

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a Doctrine and Covenants, Section 90:6; *History of the Church*, Vol. 1, p. 334.
b Doctrine and Covenants, Section 104:21.

CHAPTER XIII

Expulsion from Jackson County

In the midst of this prosperity, Oliver Cowdery arrived in Kirtland, in the beginning of September, 1833, a messenger from the Saints in Missouri, bringing the sad news of the serious disturbances and persecutions in Jackson county.

There were now about twelve hundred Saints in Missouri, which number was being augmented constantly by immigration. They had improved their purchased lands, established industries, reaped rich harvests; they had a paper called the *Evening and Morning Star*, edited by W. W. Phelps, established in June, 1832; Parley P. Pratt presided over a school of sixty elders, and the gospel was being preached to the people thereabouts with success. The Saints were thrifty, industrious, tended their own affairs; in short, "minded their own business," a standard creed with the "Mormons." They doubtless had faults, and some were indiscreet. Blinded by their own ideas, perhaps others said things that were not wise, gave utterance to sentiments which offended the people not of their faith; but where such was the case, it was in violation of the teachings of their religion which inculcates the principles of living at peace with all men. They were law-abiding and peaceable citizens.

There being no law that would rid the country thereabouts of the Latter-day Saints, it was wickedly determined by their enemies that this should be done without law. As early as April of this year, a meeting was called to devise means as to the best way to dispose of the "Mormons." That gathering was unsuccessful, but another, held about the middle of July, succeeded. At this meeting in Independence, some three hundred persons met to devise a plan for expelling the Saints. They signed a declaration accusing the "Mormons" of blasphemy, pretensions to miracles, and healing the sick, casting

out devils, and tampering with the negro slaves and the Indians, and declaring the Indian country to be theirs by heavenly inheritance. Later, at a meeting of five hundred of the mob, on the 20th, the above charges were reiterated, others being added, and it was resolved that they leave the country forthwith, that no "Mormon" be allowed to settle there in the future, and that the printing of the *Star* be suspended. A committee was appointed to inform the leaders of this decision. The latter asked for time to consider. This only aroused the fury of the mob, who immediately gathered around the printing office, tore it down and scattered the material through the street. Other outrages followed. Bishop Partridge was covered with tar and feathers, and others of the Saints were threatened and abused. Clergymen and other prominent citizens took part in these lawless acts. Lieutenant-Governor Linburn W. Boggs said to some of the "Mormons:" "You now know what our Jackson county boys can do, and you must leave the country."

Three days after these outrages were committed, another larger meeting was held, another committee chosen. Realizing that their liberties were lost, that it was useless to withstand the rioters, the Saints entered into a peace agreement with the mob. They would leave the country—one half of them on January 1, 1834, and the remainder on April 1. The *Star* would be suspended; immigration would cease. In return for these concessions, the mob committee agreed, and the action was ratified by the meeting, that the Saints should be molested no more.

This was, in substance, the message that Oliver Cowdery carried to Kirtland. In reply, the Prophet sent an epistle and messengers to comfort and advise the people in their unfortunate circumstances, but when they arrived in Missouri, in the latter part of September, they found that the mob had broken its pledge, and fresh outrages against the Saints were in progress.

"The 'Mormons' must go," was the general cry. The Saints appealed to the State executive for military aid in vain. That functionary advised them to try the law. Following his advice brought only disaster. It was like applying fire to powder. Soon the whole country arose in arms to make war

upon the unfortunate, peculiar people. It was on the 30th and 31st of October and the 1st of November that the most furious attacks were made. Men were beaten, houses unroofed, property destroyed, women and children driven screaming into the wilderness.

Four of the Saints went to a circuit judge for a peace warrant, but were told that it would not be issued for fear of the mob. The judge advised them to "shoot down" the outlaws, if these came again upon them. At the next onslaught, the Saints prepared to carry out this advice, notwithstanding their repugnance to the taking of human life. On the 4th of November a battle ensued. One "Mormon" was killed, several were wounded, and two mobbers bit the dust. A general "Mormon" "uprising" was now heralded abroad. On November 5, Lieutenant-Governor Boggs ordered out the militia to suppress the alleged insurrection. This only made matters worse. The mob was permitted to obtain what had been denied to the Saints—the militia. Boggs permitted the mob to enroll themselves among the troops. He demanded that the "Mormons" lay down their arms, and he seized a number of them to be tried for murder, telling the remainder to leave the country. To do this they had no time. Col. Pitcher, afterward court-martialed for his cruelty, turned his mob-militia upon the disarmed and helpless Saints; then followed scenes beggaring description. "Armed bands of ruffians ranged the country in every direction, bursting into houses, terrifying women and children and threatening the defenseless people with death if they did not instantly flee. Out upon the bleak prairies, along the Missouri's banks, chilled by November's winds and drenched by pouring rains, hungry and shelterless, weeping and heart-broken, wandered forth the exiles. Families scattered and divided, husbands seeking wives, wives husbands, parents searching for their children, not knowing if they were yet alive." [a]

Thus were between twelve and fifteen hundred souls expelled from their homes and possessions in Jackson county, three hundred of their houses burned, ten settlements left

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a Whitney's *History of Utah*, Vol. 1, p. 108.

desolate. Most of the exiles found refuge in Clay county, just across the river, where they were kindly received.

The highest authorities in the state and nation were asked for redress, but the nation's executive could not interfere without petition from the state authorities, and the state authorities would do nothing, because they were either in fear of or in sympathy with the mob. Leading, fair-minded citizens regarded the outrage as a grave stain upon the name of Missouri, but all in vain; to this day, without recompense, the Saints remain dispossessed of their rightful inheritance in their promised Zion.

CHAPTER XIV

High Council Organized

In the latter part of November, messengers arrived in Kirtland giving details of the outrages that had been committed in Missouri. At this time, all was not peace in Kirtland. The Prophet had been harassed with lawsuits, and fears were even entertained for his life, so much so that trusty friends guarded him night and day. There were various other annoyances, among which may be mentioned the strife which Dr. Hurlburt, with his lying stories, succeeded in arousing by lecturing in various places round about. This Dr. Hurlburt had been excommunicated from the Church for immoral conduct; he it was who originated the theory of connecting the Book of Mormon with the Spaulding story, a theory now recognized as false by the best authorities outside of the Church, and of course always known and declared to be false by members of the Church.[a]

It was now decided to establish the printing press in Kirtland; Oliver Cowdery became editor of the *Star*.

On the 17th of February, 1834, an important step was taken. On that day the first High Council of the Church was organized.[b] It was composed of twelve High Priests, over

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a President James H. Fairchild, in the *New York Observer*, of February 5, 1885, speaking of the discovery by Mr. Rice of the Spaulding Romance, says: "The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. Mr. Rice, myself and others compared it (the Spaulding manuscript) with the Book of Mormon, and could detect no resemblance between the two in general or detail. There seems to be no name or incident common to the two. Some other explanation of the origin of the Book of Mormon must be found if any explanation is required."

For a complete history of the "Manuscript Found," see statements of President Joseph F. Smith, *Improvement Era*, Vol. 3, pp. 241, 377, 451.

b For the names of the High Priests composing this Council, and the duties of High Councils in general, see Doctrine and Covenants, Section 102.

whom three others of the same order were to preside. There is now (1925) a High Council in each of the ninety-four stakes of Zion, each of which is presided over by the Presidency of the stake[a]—three High Priests who are themselves amenable to the First Presidency of the Church.

The duty of this council is to adjust difficulties between members of the Church, which have been brought up on appeal from the ward bishop's court by the "district" teachers, or otherwise. The High Council has also original jurisdiction.

The council was appointed by revelation, and the object of its organization is to prevent strife and disunion, to assist the members of the Church to adjust their difficulties without costly litigation, which the Church leaders do not favor among their followers. Excommunication from the Church is the extreme penalty decreed by this council; while suspension from membership, or from the privileges of Church communion, and, in certain cases, excommunication is the greatest punishment inflicted by the bishop's court.

The order of adjusting difficulties, then, in the Church between members is this: If a person offend another, the person so offended shall go alone to the one who gave offense, and tell him of his fault; if the offender confess, the offended shall be reconciled; if not, then witnesses shall be taken, and if still there is no reconciliation, then the matter may be taken to the bishop's court for settlement. From this court either party may make an appeal to the High Council, whose decision is final, and if not complied with results in the guilty party losing his standing in the Church.[b] An appeal, under certain circumstances, may be made from this council's decision to the Presidency of the Church.

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a A "stake" is a division of the Church presided over by a Council of three High Priests; a "ward" is a division of a stake, in which a bishop and his two counselors exercise supervision; a "district" is a subdivision of a ward in which presiding teachers look after the interests of Church members. There are at present 987 wards in the Church, about 48 independent branches, and 28 missions. (1925.)

b Doctrine and Covenants, Section 42, verses 88 to 91. Roberts' *Ecclesiastical History*, pp. 352-354. Matt. 18:15-17.

CHAPTER XV

Zion's Camp

Early in the spring of 1834, Parley P. Pratt and Lyman Wight, messengers from the Saints in Missouri, came to Kirtland to counsel with the Prophet regarding the exiled people of Zion, and, if possible, adopt some measure for their relief and the restoration of their rights. The result of their visit was a further mission East, for reasons set forth in the 101st and 103rd sections of the Doctrine and Covenants; and finally, the assembling of about two hundred men, with twenty wagons laden with supplies, to carry provisions to the Saints in Missouri, to reinforce and strengthen them, and if possible to influence the Governor to restore to them their rights. They were also to "redeem Zion," or, in other words, seek to regain possession of the lands from which they had been driven in Jackson county. This company of men were organized as a military body, led by the Prophet in person, as general, and was known as Zion's Camp.

On the 5th of May, one hundred men departed from Kirtland for Missouri, and the remainder, to the number of two hundred and five, were recruited on the way. Composed of the young and middle-aged men—the strength of the branches of the Church in the East—there were many elders in this expedition who afterwards became pillars of great strength in the Church. Among the most prominent of these may be named Brigham Young, Heber C. Kimball, Wilford Woodruff, Orson Pratt, Jedediah M. Grant and George A. Smith.

The news of their coming, supplemented with exaggerated reports of their strength and intentions, created considerable excitement in Missouri. Their enemies armed to attack them. One night on Fishing River, the Camp was saved from their foes by a severe storm which swelled the stream so that it became impassable. Military aid was sought from the Governor, who at first seems to have promised to call out the militia to reinstate the exiles, but afterward said that he had no authority

to keep a force to protect them after they were restored; which, in other words, meant a refusal to do anything for them. Afterward, prominent citizens visited the Camp, and learned that the Prophet's intentions were peaceable. He only wished to amicably adjust the difficulties between the county and his followers.

Among the members of the Camp, at one time, dissensions arose, and for their disobedience and rebellions the Prophet severely reprimanded some of them, predicting that a scourge would come upon the Camp because of their folly. On the 22nd of June, cholera broke out in their midst, in fulfilment of his prediction. Sixty-eight were attacked, thirteen men died.[a]

At Rush Creek, on the 25th of June, the Camp was disbanded, having apparently accomplished nothing of importance. Negotiations were entered into between the "Mormon" leaders and the men of Jackson county. The latter offered to purchase the land from which the Saints had been driven, but the "Mormons" declined, deeming it sacrilege to dispose of their "sacred inheritance." Then the Saints made a counter proposal to purchase the land of those who did not wish to live neighbors to them in peace, promising that it would be paid for within a year. This offer their opponents rejected, intimating that it would be better for them to look for a new home in the wilderness beyond the distant county of Clinton.

For their possessions in Jackson county, the Saints received nothing but threats and beatings. In Clay, they found a peaceful home where they prospered for about three years, during which time affairs in Kirtland were shaping for rich spiritual blessings, as well as for the fearful financial crash and apostasy of 1837, which came near culminating in the destruction of the Church.

The Prophet and his associates returned to Kirtland on the 9th of July, 1834, after having organized, on the 3rd inst., a High Council in Clay county, with a Stake Presidency to take charge of Church affairs in Missouri.[b]

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a See *History Wilford Woodruff*, pp. 37-45.

b The Stake Presidency were: David Whitmer, Wm. W. Phelps and John Whitmer. The members of the High Council: Simeon Carter, Parley P. Pratt, William E. McLellin, Calvin Beebe, Levi Jackman, Solomon Hancock, Christian Whitmer, Newel Knight, Orson Pratt, Lyman Wight, Thomas B. Marsh and John Murdock.

CHAPTER XVI

Apostles and Seventies Chosen

If it be conceded that Zion's Camp failed in accomplishing the ostensible purposes for which it was organized, it cannot be denied that it was a success in trying the mettle of its members. A journey of over two thousand miles on foot, in rain and mud, exposed to sickness and death, is sufficient to prove the temperament, courage and fortitude of any person who may engage in it. Possibly this was one of the objects the Prophet had in view, as might be inferred from the next important measure which he was inspired to adopt -the choosing of the Twelve Apostles, the quorum next in authority to the First Presidency.

On the 14th of February, 1835, the survivors of Zion's Camp were called together, and from their numbers were chosen, by the Three Witnesses to the Book of Mormon, Twelve Apostles, each of whom was blessed and set apart by the First Presidency, the whole being in conformity with the word of the Lord received as early as June, 1829.[a]

The names of the quorum of Twelve were: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, Wm. E. McLellin, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton and Lyman Johnson. These were chosen as special witnesses to preach the gospel to the nations of the earth, and the duty of the quorum, besides, was, as it is now, to build up the Church, to regulate its affairs under the First Presidency, to ordain and set in order all the officers in the Church, and to call upon the Seventy to assist them to fill calls for preaching and administering the gospel. They form a quorum equal in authority and power to the First Presidency, and stand next to them in presiding.[b]

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a Doctrine and Covenants, Section 18:27-29, 37.

b Doctrine and Covenants, Section 107, verses 23 to 40 and 58, in which section is also found information regarding the duties and powers of the various councils and quorums of the Priesthood that govern the temporal and spiritual affairs of the Church.

Soon after the organization of the Twelve, the First and Second quorums of Seventies were likewise chosen from the surviving members of Zion's Camp. "These quorums, as could be inferred from their being called Seventies' quorums, consist of seventy men. Seven presidents preside over each quorum, and the first seven presidents—the presidents of the first quorum—preside over all the quorums of Seventies in the Church."[a] Up to August, 1917, there had been one hundred and ninety-five quorums of this class organized in the Church; there were two hundred and two, in April, 1920, and the organization of more will continue, if it be required, "even until there are one hundred and forty and four thousand thus set apart for the ministry."[b]

Early in May, the Twelve started upon their first mission to the Eastern states. The duties devolving upon them were to preach, baptize, advise the scattered Saints to gather westward; and to collect means for the purchase of lands in Missouri, and for the completion of the Kirtland temple.

About this time, various secular and religious schools were established, which were widely attended by the leading elders. In the winter of 1835-36, Mr. Joshua Seixas conducted a class in Greek, concerning the progress of which Joseph said that the Lord had opened their minds in a marvelous manner to understand his word in the original language. The Prophet had great taste for education, and, though unlearned at first, at the age of thirty, he became quite proficient in language, philosophy and statesmanship.[c] He was ever a staunch friend of progress and enlightenment, which may with equal truth be said of his successors, and the leaders of the Church in general, though the enemies of "Mormonism" aver the contrary, often asserting that the system fosters ignorance and is opposed to education. The educational precepts of the Prophet, which have become mottoes-in-practice with every Latter-day Saint, give the lie to their assertions: "It is impossible to be saved in ignorance," "A man is saved no faster than he gets knowledge;" "The glory of God is intelligence;" "Seek

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a Roberts' *Outlines of Ecclesiastical History*, p. 337.
b So writes the Prophet Joseph, under date of May 2, 1835.
c *Improvement Era*, Vol. 23, April, 1920, p. 560-75; May, p. 646; June, p. 701.

ye out of the best books words of wisdom; seek learning even by study and also by faith."

It was about this time that the "Book of Abraham," printed subsequently in the Pearl of Great Price, was translated from papyrus found in the catacombs of Egypt.[a] On August 17, 1835, the book of "Doctrine and Covenants" was presented to the general assembly of the Church at Kirtland, called to consider the labors of a committee appointed the year before to compile the revelations now contained in the "Doctrine and Covenants." The committee, consisting of Joseph Smith, Jr., Sidney Rigdon, Oliver Cowdery and Frederick G. Williams, deemed it proper to have the work approved by the authorities of the Church, that the revelations might thus become a law and rule of faith and practice to the Church. The several gathered authorities, as well as the general assembly, approved their labors and accepted and acknowledged the book as the doctrine and covenants of their faith, by unanimous vote.[b] The views of the Church on governments and laws in general (Doctrine and Covenants, 134) were, at the same time, accepted, adopted and ordered printed in the book.

Immediately upon the return of the members of Zion's Camp, the work on the temple in Kirtland, which had been hindered by their absence, was prosecuted with vigor and zeal, the Saints being anxious to receive the spiritual blessings which had been promised them upon the completion of the House of the Lord.[c] The Prophet supervised the work, while leading elders joined in pushing it to completion. It was finally dedicated on the 27th of March, 1836, though not entirely finished in the interior. Three years had been spent in its construction, which had cost about $70,000. It was the first temple in modern times built by divine command. At that time the ordinance of baptism for the dead, with other

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a "On the 3rd of July, 1835, Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices." . . . "Soon after this, some of the Saints in Kirtland purchased the mummies and the papyrus, and with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters, or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc.,—a more full account of which will appear in its place, as I proceed to examine or unfold them."—*History of the Church*, Vol. II, pp. 235-236.

b History of the Church, Vol. 2, pp. 243-251.

c Doctrine and Covenants, Section 105:12-18; also section 38:32.

vicarious work, one of the chief objects of temple-building with the Saints at present, had not been revealed. For that reason there was no baptismal font in the Kirtland temple. The main purpose of its erection was that other religious ordinances might be performed therein, and that there might be a House of the Lord in which spiritual blessings could be received, a place also for schools, meetings and councils of the Priesthood.

Upon the day of its dedication,[a] there was a time of general rejoicing, and thereafter many miraculous manifestations were witnessed therein,[b] some of which are named in the 110th section of the Doctrine and Covenants, and are in fulfilment of the words of the Prophet Malachi, as recorded in his 4th chapter. Some time after the dedication, according to the words of the Lord, the Twelve Apostles held the "Solemn Assembly," were endowed with power from on high, and received their "washings and anointings."

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a For the dedicatory prayer, see Doctrine and Covenants, Section 109.
b See Jenson's *Historical Record*, pp. 64-5 and 74-80.

CHAPTER XVII

Departure from Clay County—Kirtland Failures and Apostasy—English Mission

Returning now to Missouri: After their expulsion from Jackson county, the Saints were received with some degree of kindness in Clay, where for about three years their industry and thrift caused the wilderness to blossom with abundance. Their numbers were greatly enlarged by immigrations from the East. It was considered, however, a temporary home, since they hoped to be reinstated in the lands from which they had been driven.

Until the summer of 1836 there had been no objection to them. They were peaceable, industrious, attended to their own affairs. But at that time, the spirit of mobocracy reappeared, wakened from its temporary slumber by the men of Jackson, who began crossing the river in squads to stir up strife and enmity. They even insulted and plundered their victims. The peaceable people of Clay, fearing a repetition of former difficulties, held a meeting in which they decided to advise the Saints to seek another home. This they did, having first reminded them under what circumstances they were received. There were objections to them, but these were mostly of a trivial character. Their dialect, manners and customs, were not like those of the Missourians, and it was even charged that they were non-slave holders or abolitionists. The state government was unfavorable to them. For his hostility to the Saints in their former trouble, Boggs had been made Governor of Missouri; and their most bitter enemies—Lucas and Wilson—were given commissions as Major and Brigadier-General. It appeared now that the great majority of citizens in the state had joined with these officers in the determination that the "Mormons" should be prevented from enjoying any politi-

cal, civil or religious rights, and they unitedly conspired to war against them as members of the commonwealth.

Viewing the situation aright, under these circumstances, the Saints now resolved, for the sake of friendship, to remain in a covenant of peace with the citizens of Clay county, and to show gratitude to those who had befriended them, to leave the county, notwithstanding this action involved an enormous sacrifice of property.

In September, 1836, they accordingly began moving to their new location in the Shoal Creek region, then a wilderness in Ray county, northeast of Clay. In December of the same year, in answer to their petitions, this district was incorporated by the legislature, and thus was Caldwell county created. To this place, the Saints removed in large numbers, nearly all of them becoming land-holders; and it was there they founded the city of Far West, in the winter of 1836-7, which afterward became the county seat. Most of the officers of the city and county, elected according to the law, were "Mormons." In this new home, the exiles found a peaceful rest for a season, their numbers rapidly increasing until settlements were also made in the adjoining county of Daviess and elsewhere.

Reverting again to the Church in the East: Following the wonderful spiritual manifestations enjoyed in the temple, there swept over Kirtland a wave of inflation, mistaken for temporal prosperity, which turned the heads of her inhabitants. A spirit of speculation permeated the whole community, playing havoc with the faith of the Saints and many of their leaders. All kinds of schemes were adopted to amass wealth, and the spirit of real estate speculation, so prevalent throughout the nation, took deep root in the Church. As a result, there followed in quick succession, evil surmisings, fault-finding, disunion, dissensions, apostasy, and finally financial ruin. The Kirtland Safety Society Bank, established by Joseph for the benefit and advantage of the Saints, failed through the speculation, swindling and treachery of subordinate officers. The crash became general and many of the people were utterly ruined financially.

Apostasy followed. The disaffected members became bitterly hostile to the Prophet, as if he were the cause of the

very evils which he struggled most to avoid, and which were brought upon the people because they would not heed his counsels. About one-half of the apostles, one of the first presidency, and many leading elders disloyally declared him to be a "fallen prophet," and they themselves apostatized. The Church seemed threatened with utter destruction.

It was on the 1st of June, 1837, while these radical disturbances were in progress, that the Lord revealed to Joseph that something must be done for the salvation of the Church. Up to this time, there had been no missionaries sent to foreign lands. Proselyting had been confined to the Eastern states, to Canada and a narrow district in the West. Now it was determined to open a mission in England. Elder Heber C. Kimball of the Council of the Twelve was chosen to pioneer this work, his assistant and companion apostle being Elder Orson Hyde. Elder Willard Richards was called later, and together they sailed from New York on the 1st day of July, 1837, to fill their mission. They were instructed to preach only the first principles of the gospel, which they did with much success. In less than a year they had organized twenty-six branches of the Church, with a membership of about two thousand souls. Throngs came to hear them, and whole villages were converted at a sweep. The opening of this mission was one of the most important events in the history of the Church—a grand movement destined, in the years soon following, to bring about 75,000 souls into its folds from England alone, and emigrate them to America. On their return, the apostles landed in New York on the 12th day of May, 1838. There they found a large branch of the Church which had been erected through the efforts of Parley P. Pratt and his brother Orson, the former having there published his celebrated work, the *Voice of Warning*, the year before.

But while the cause was thus prospering over the waters, in Kirtland flourished the destroying agencies of apostasy, persecution, confusion and mobocracy.

The Church in Missouri did not entirely escape the disaffection. The local leaders lost the confidence of the people, necessitating a hurried visit of the Prophet to Far West, where he arrived November 1, 1837. Having held a conference and

arranged affairs in Missouri, he returned to Kirtland about December 10. It was during his absence that leading elders in the latter place conspired to overthrow him, and to appoint David Whitmer in his stead. Among them were several of the apostles, and some of the witnesses of the Book of Mormon. Their schemes would have succeeded but for the fidelity and loyalty of Brigham Young, who defended the Prophet, exposed the evil designs of his enemies, and frustrated their plans. John Taylor, also, later an apostle and the third President of the Church, who had come from Canada to Kirtland in the fall of 1837, stood loyal to the Church and to Joseph—as loyal as when, seven years after, he stood side by side with his Prophet leader, amid the bullet shower of Carthage Jail, or as, when fifty years later, he died in cruel exile, a double martyr to the truth.

On the same grounds stood also the faithful veteran, Wilford Woodruff, who also became the beloved leader of the hosts of Israel.

At length, on December 22, Brigham Young, who persisted, publicly and privately, in declaring Joseph a true prophet of God, was forced to flee from Kirtland, in consequence of the fury of the mobs. The new year opened with all the bitterness of the spirit of apostate mobocracy, which continued until the Prophet was compelled to seek safety in flight. He and Elder Rigdon left Kirtland on the night of January 12, 1838, and were joined the next day by their families. They were followed more than two hundred miles by their armed pursuers, finally arriving in Far West on the 14th of March, 1838.

PART III

FROM THE MISSOURI EXODUS TO THE MARTYRDOM

1838—1844

The Saints being mostly from the New England states, and hence, anti-slavery in their ideas, the Missourians feared the political rule of the "Mormons;" this was among the reasons they expelled them from the state: "Right or wrong, law or no law, and whether in accord with the letter or spirit of the Constitution or Government of the United States or not, the people of Missouri had determined that they would go any length before they would allow the Saints to obtain political ascendency in that quarter."—Bancroft's "History of Utah," p. 117.

Nauvoo the Beautiful, overlooking the great Mississippi River.
The residence of Brigham Young in Nauvoo.

CHAPTER XVIII

Banished from Missouri—Founding of Nauvoo

The Prophet's flight was the signal for a general migration of the Saints from Ohio. The Kirtland Camp, composed of over five hundred souls, soon thereafter made its way west.

The Saints in Missouri now numbered upwards of twelve thousand souls, most of whom were located in Caldwell, although there were thriving settlements in Daviess and Carroll counties. Adam-ondi-Ahman,[a] where the Kirtland Saints rested, and a stake of Zion was afterward organized, was the chief settlement in Daviess, and Dewitt, in Carroll.

There were some divisions among the Saints when Joseph arrived, and vigorous measures were instituted to purge the Church of its disaffected members. At a Far West conference, a number of prominent men—among them Oliver Cowdery, David Whitmer and the Johnsons—were excommunicated. Following this action, peace and prosperity again reigned. Several instructive revelations were received about this time, among which is one concerning the building of a temple at Far West, others about the duties of the apostles and their mission across the great waters, and the law of tithing.[b] For a few months, the Prophet spent his time in literary labors, enjoying peace with his people, instructing them, planning for their temporal and spiritual welfare.

About this time Joseph declared that the Lord had made known to him that Adam had dwelt in America, and that "three years previous to the death of Adam he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the Valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. . . . predicted

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a Doctrine and Covenants, Section 116; also Daniel 7:9-14.
b Doctrine and Covenants, Sections 113, 119, 120.

whatsoever should befall his posterity unto the latest generation."[a]

The lull of peace was only temporary, it was a calm before the storm. On the nation's birthday, 1838, a grand celebration was held at Far West, in which thousands of Saints participated. On that day, the foundation stones of a temple were laid—a temple, however, destined not to be completed. Sidney Rigdon, the orator of the day, portrayed the sufferings of the Saints, showing how their rights had been trampled upon; and, in a moment of enthusiasm, exclaimed: "We take God to witness, and the holy angels to witness this day, that we warn all men in the name of Jesus Christ to come on us no more forever. The man or the set of men who attempt it, do it at the expense of their lives; and the mob that comes on us to disturb us, there shall be between us and them a war of extermination." His remarks were doubtless impolitic, but the provocation, and the enthusiasm of the day, should be considered as extenuating conditions.

The lightning, which a day or two thereafter shivered their liberty pole, was like a precursor of the slumbering storm of human hate, which was about to burst forth in pitiless fury over the unfortunate Saints. It was an augury of the destruction of their own liberty.

As in Jackson county, so here, the people feared the political rule of the "Mormons."[b] The latter claimed their political rights—the right to vote for their friends. This was denied to them, and the result was a conflict which ended in their wholesale expulsion from the state of Missouri, in midwinter, in the midst of outrage, robbery, massacre and suffering indescribable.

The trouble began at Gallatin, Daviess county, on the 6th of August, 1838. Twelve "Mormons" there tried to vote, the state election being then in progress. William P. Peniston, a candidate for the legislature, harangued a crowd against them. A tumult ensued. The "Mormons" cast their ballots, but

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a Doctrine and Covenants, Section 107:53-56.

b "Right or wrong, law or no law, and whether in accord with the letter or spirit of the constitution or government of the United States or not, the people of Missouri had determined that they would go any length before they would allow the Saints to obtain political ascendency in that quarter."—Bancroft's *History of Utah*, p. 117.

several of them, as well as a number of their opponents, were wounded.

Reports of this trouble were exaggerated, and became a pretext for a general anti-"Mormon" uprising in the several counties. Threats were openly made and published, to drive the "Mormons" from the state. The conservative action of a number of leading citizens, in signing a covenant of peace with the leaders of the Church, had no effect in calming the disturbance. The Missourians were in for war. Several hundred of the mob gathered in Daviess and Caldwell counties, some painted and disguised as Indians. The Saints were plundered, fired upon, and taken prisoners on false charges. There were housebreakings and other depredations, until the situation became unbearable. Driven to this extremity, the Prophet now no longer counseled peace and submission, but bade his followers protect themselves, their homes and little ones. The Saints armed to defend themselves, but were driven from Diahman, afterward from Dewitt, and from the outlying settlements in Caldwell, to Far West.

Col. Wight, a "Mormon" commissioned by General Parks of the state militia, organized a command, and, making vigorous war upon the marauders, succeeded in driving the enemy from Daviess county. This, of course, only served to swell the excitement.

Then came the Crooked River battle, fought on the 25th day of October. Captain David W. Patten[a] led a force of Far West militia which attacked a band of marauders under Captain Bogart. The "Mormons" were victorious. Captain Patten and two of his men, however, were killed, while the enemy lost one man. The excitement, already at fever heat, now became intense. Governor Boggs who, when appealed to on a former occasion, when the mob were victorious in plundering the Saints, had remarked that the quarrel was between the "Mormons" and the mob, and that they might "fight it out," now that the "Mormons" were successfully

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a David Wyman Patten, born in Vermont about the year 1800, ordained one of the twelve apostles, Sunday, February 15, 1835; appointed one of the presidents *pro tem* of the Church in Missouri, on Saturday, February 10, 1838; fatally wounded at a battle with the mob, on Crooked River, Ray county, Missouri, on Thursday, October 25, 1838; and buried at Far West on the Saturday following.

defending themselves, changed his tactics, and saw his chance to wreak vengeance upon them. On October 27, he issued an order to Major-General Clark, commanding the state forces, to proceed in all haste against the "Mormons." They "must be treated as enemies, and must be exterminated or driven from the state if necessary, for the public good. . . . . Instead, therefore, of proceeding as at first directed, to reinstate the citizens of Daviess in their homes, you will proceed immediately to operate against the 'Mormons.'" "Thus it appears that the Missouri state militia," says Bancroft, "called out in the first instance to assist the state militia in quelling a Missouri mob, finally joins the mob against the 'Mormon' militia. And this, notwithstanding the Saints were in no wise opposed to the state, to law and to order. They were simply defending themselves by permission of the state."

At Richmond, two thousand troops under Major-General Samuel D. Lucas and Brigadier-General Moses Wilson were massed, and in the latter part of October departed for Far West. Elsewhere their commander, General Clark, was mustering an army for the same purpose.

On October 30, the frightful massacre of "Mormons" at Haun's Mill was perpetrated. A score of unoffending people, men, women and children, lately arrived emigrants from the east, were cruelly killed and their bodies thrown into a well. This was done by a company of two hundred and forty men commanded by one Nehemiah Comstock.

On the same day, Far West was beleaguered by the troops. Not having heard of the Governor's exterminating order, owing to the stoppage of their mails, the residents of the doomed city prepared to defend themselves, thinking the besiegers were a military mob.

It was at this critical juncture that Col. George M. Hinkle, commander of the "Mormon" forces, betrayed the Saints into the hands of their enemies by making an agreement with the besieging generals in effect as follows:

The "Mormons" were to be disarmed, and their leaders were to be delivered up for trial and punishment. A deed of trust was to be executed pledging all "Mormon" property for the payment of the entire cost of the war. The "Mormons" as a

body, except the prisoners, were forthwith to leave the state.

These arrangements, made without the knowledge or consent of Hinkle's associates, or the leaders of the Church, were promptly, though cruelly, on the part of the militia, carried into effect. Pretending to have arranged a conference between the "Mormon" leaders and the generals, Col. Hinkle, on the 31st of October, without informing the former of his compact, delivered to General Lucas the following persons who were then treated as prisoners of war: Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, George W. Robinson, Hyrum Smith and Amasa M. Lyman. On November 1, a courtmartial was held, when the prisoners were ordered shot at 8 o'clock the next morning, but General Doniphan protested in the name of humanity, and the sentence was not executed. Instead, General Lucas took them on a parade through the neighboring counties.

At the point of the bayonet, the Saints were compelled to sign away their property. Not alone this, but the city was given into the hands of the allied soldiers and marauders who plundered property, and committed horrid, nameless crimes upon the defenseless citizens.

General Clark appeared upon the scene on the 4th of November, approving all that had been done. Calling a mass meeting, he read to the Saints his famous address in which he referred to the Governor's exterminating order, and his determination to see that it was executed, declared that the Saints must leave, and that they need never expect to see the faces of their leaders again, "for their doom is sealed."[a] He then ordered fifty additional men to be taken prisoners, all of whom were shortly thereafter liberated. Joseph Smith and his brother Hyrum, Sidney Rigdon, Lyman Wight, Parley P. Pratt, and a few others, were committed to jail, as a result of the trial in Richmond, the charges against them being murder, arson, treason, in addition to nearly all other crimes on the calendar.[b]

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a For a copy of the document, see *"Autobiography of Parley P. Pratt,"* p. 225; also Whitney's *History of Utah*, Vol. 1, p. 162.

b One evidence of their treason, as cited in open court, was their avowed belief in the prophecy of Daniel—Chapters 2 and 7—relative to the setting up of the Latter-day kingdom of God. . . . Their murders were the battles and skirmishes they had had with the mob. The depredations and deeds of blood committed by the Missourians against the 'Mormons' apparently cut no figure in the case."—Whitney's *History of Utah*, Vol. 1, p. 163.

It was impossible for their friends to do anything to assist them, owing to the existing prejudice. Their attorney, General Doniphan, had said: "Offer no defense; for if a cohort of angels should declare your innocence it would be all the same. The judge is determined to throw you into prison."

While the trial lasted, from the 11th to the 28th of November, in prison they were compelled to listen for days and nights to the vile stories of the guards, who delighted to taunt them with repetitions of the murders and rapes committed in Far West. One night the Prophet arose, after hearing all he could endure of these filthy tales; in his chains he stood erect in terrible majesty, and in a voice of thunder rebuked the quailing guards who, crouching at his feet with weapons on the ground, begged his pardon, and were silent.[a]

Elder Rigdon was at length released on bail, and forced to flee for his life, while Joseph, Hyrum, Lyman Wight, Alexander McRae and Caleb Baldwin were removed to Liberty Jail, Clay county (the others remaining at Richmond), where they spent the winter of 1838-9. It was in this jail that Joseph wrote the remarkable prayer, prophecies, and instructions recorded in Sections 121, 122, and 123 of the Doctrine and Covenants.

The Saints were left in the hands of the mob, who continued their depredations with increased bitterness, destroying property, burning houses, driving off stock, and insulting defenseless women.

It did not seem possible that a community convicted of no crime should be permitted to suffer as the Saints had done under the Boggs' order, and under the enforced treaty depriving them of their property, and yet find no redress. So thinking, those among the "Mormon" leaders who had regained their liberty addressed a memorial to the legislature of Missouri setting forth the wrongs inflicted upon the Saints, praying for a redress of grievances, and that the Governor's unlawful and tyrannical order be rescinded. The only answer was a show of help in a ridiculously small appropriation for their aid, consumed mostly among the distributing officers.

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a See *Autobiography of Parley P. Pratt*, p. 229.

The depredations continuing, it became painfully apparent, in January, 1839, that there was no help for the Saints. They were told plainly, both publicly and privately, that they must leave the state or be killed. Stripped of the accumulations of years of toil, all that they owned gone, care-worn, parts of families in prison, many without clothing or the necessities of life, the only prospect before them was a mid-winter exodus, they knew not where.

It was with the Church in this condition, the Prophet in prison, that Brigham Young, President of the Twelve, taking his position as leader, planned and carried into effect the exodus of the Saints to Illinois. He and his brethren entered into covenant to "stand by and assist each other to the utmost of our abilities in removing from this state, and that we will never desert the poor, who are worthy, till they shall be out of the reach of the exterminating order of General Clark, acting for and in the name of the state." It was faithfully kept by them, and by the hundreds of others who signed it.

"That winter from ten to twelve thousand Latter-day Saints," says Whitney, "men, women and children, still hounded and pursued by their merciless oppressors, fled from Missouri, leaving in places their bloody footprints in the snow of their frozen pathway. Crossing the icy Mississippi they cast themselves, homeless, plundered and penniless, upon the hospitable shores of Illinois. There their pitiable condition and the tragic story of their wrongs awoke widespread sympathy and compassion, with corresponding sentiments of indignation and abhorrence toward their persecutors."

Cheering them from his dungeon cell, the Prophet wrote: "Zion shall yet live though she seemeth to be dead."

Escaping from Missouri by the tacit permission of their drunken guards, Joseph and Hyrum joined their families at Quincy, Illinois, on the 22nd day of April, 1839. As in other parts of the state, the citizens of Quincy had extended sympathy and welcome to the unfortunate Saints, who were made to feel that they were in a place of refuge, temporary though it might be. Thousands of dollars in clothing and provisions, were donated to them by the citizens of Illinois; and while they were doubtless classed as enemies, every popular senti-

ment, both in that state and in Iowa, was in favor of granting them peace and protection. The governors of both states were their friends. Two days after his arrival, it was decided by a council that Joseph, Vinson Knight and Alonzo Ripley should proceed to select a location for the Church. Already the "Mormon" leaders, by the written counsel of the Prophet, had made arrangements for land in the two states. Tracts had been purchased in Keokuk, Iowa, forty miles above Quincy; also in Nashville, six miles above Keokuk, and in Montrose, Iowa, four miles above the latter place. Opposite Montrose, just across the river, on the Illinois side, stood Commerce, where Daniel H. Wells resided, of whom the Saints received land on very cheap terms. On the 1st day of May, Joseph made additional purchases in Commerce, and decided to locate the headquarters of the Church there. Arriving with his family on the 10th of May, he took up his abode in a small log cabin on the banks of the river. The village was an insignificant place with only six houses. Marshy, and covered with trees and brush, it had an unhealthful climate, and was a fit abiding place of malarial diseases. On this account the New York company who had started the place were glad to sell when the "Mormon" agents came. But the city's location was beautiful, overlooking, as it did, the almost encircling Mississippi. Because of the loveliness of its position the city was rechristened, and the following year named Nauvoo, signifying beauty and rest.

It was a marvelous undertaking to gather the scattered, destitute and afflicted people, against whom Missouri had committed such a monstrous crime, and establish them in one spot; especially does it so appear when it is remembered that the region around that spot was so sickly that few others could endure its climate. But as in following years they were assured that the waste desert should blossom at their bidding, so now the Saints were given to understand that the blessing of God would make their present location a fit habitation for them. On this assurance, in their poverty and affliction, they trustingly proceeded to build their homes anew. But at first, they were balked by the deadly fevers. Scarcely a family was exempt from sickness. The Prophet himself was prostrated,

but the Spirit of God rested powerfully upon him, and on the 22nd day of July he arose and went about administering to the sick, commanding them in the name of the Lord Jesus Christ to arise and be made whole. Many wonderful instances of healing are recorded as a result of the faith of that day of miracles.[a]

On account of the ravages of disease, and the labors connected with the movement of the Saints, the Twelve had not yet departed on their missions "across the great waters,"[b] to which they had been called by revelation the year previous, in Missouri. But they had taken leave of their brethren and the city, on the Temple grounds at Far West, on April 26, 1839, and had recommenced laying the foundation of the Temple, as it had been declared by the Prophet the year previous[c] that they should. Having learned of this prophecy Captain Bogart determined it should not be fulfilled, which doubtless accounts for his cruelty in driving out of the state the few remaining Saints whom he expelled about the middle of April. Evidently he desired to make it impossible for them to fulfill the revelation, but at 1 o'clock a. m., on the day named in the revelation, seven of the Twelve met, held a conference, laid a corner stone of the Temple, ordained Wilford Woodruff and George A. Smith to the apostleship, severed thirty-one persons from the Church, bade adieu to the city and the remaining Saints, and were on their way to Illinois before their enemies had arisen to renew their oath that the words of the Prophet should go unfulfilled.

During the summer and fall of 1839, Commerce arose like a fairy from the marshes. It became a healthful and charming abiding place. The Saints prospered marvelously in temporal affairs, while their spiritual interests were nourished by the wise counsels of the Prophet and his associates. Through their teachings many sincere souls believed and joined the Church.

In August and September of this year, seven of the Twelve apostles left for England to fill their missions, notwithstanding a number of them and their families were still suffering from the effects of sickness. While abroad, they were greatly pros-

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a See Cannon's *Life of Joseph Smith*, p. 301.
b Doctrine and Covenants, Section 118:4; 114:1.
c Doctrine and Covenants, Section 115:8-18; 118:5.

pered, and the great missionary work, begun by Heber C. Kimball and his associates, received fresh impetus by their arrival in Liverpool on the 6th of April, 1840. The *Millennial Star* was established, five thousand copies of the Book of Mormon were printed, besides three thousand hymn books and fifty thousand tracts. The first emigrants, numbering over one thousand souls, were forwarded to the Zion of the new world, thus adding a new significance to the doctrine of the gathering. A permanent shipping agency was established, while over three thousand souls were added to the believers. President Brigham Young, who had supervised the work, returned to Nauvoo with some of his brethren, on the first day of July, 1841.

In the meantime, the Prophet, soon after planting his people in their new resting place, had taken steps to lay before the general Government the grievances of the driven Saints. On the 29th of October, 1839, he left for Washington on this business, arriving there, with his companion, Judge Elias Higbee, on the 28th of November. Presenting themselves at the White House the following day, they laid before President Van Buren the claims of the Saints against the state of Missouri. He was at first averse to having anything to do with them, remarking, "What can I do? I can do nothing for you. If I do anything, I shall come in contact with the whole state of Missouri." But they insisted on a hearing, and the President afterward modified his words, expressing sympathy for the afflicted people, also a desire to hear an exposition of the Prophet's religious views. Joseph explained the Gospel to him, and bore a faithful testimony to the work of God. But at a subsequent visit, the President treated him with insolence, and after listening impatiently to his story made that remarkable, now notorious reply: "Your cause is just, but I can do nothing for you; and if I take up for you, I shall lose the vote of Missouri." Little wonder that the Prophet concluded that the President was "an office seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were not part of his composition."

Joseph remained in the East during the winter, making the acquaintance of many of the leading political lights in

the nation. To the tale of the persecutions of the Saints, Senator John C. Calhoun remarked: "It involves a nice question—the question of states' rights; it will not do to agitate it." A rather strange answer, when subsequent events are considered. Henry Clay remarked to the Prophet's story: "You had better go to Oregon," a statement which then meant out of the permanent reach of civilization, exiles from their native country. The members of Congress from Illinois, doubtless out of political policy (the "Mormons" would soon hold the balance of power in Illinois), agreed to present a memorial, a petition and documents to the Senate, setting forth the sufferings and claims of the Saints. They did so, but there the matter rested. Nothing was ever done, either by the Executive or the Legislative department of the national Government to call the state of Missouri to account for the cruel wrongs it had inflicted upon the Latter-day Saints.[a]

Disgusted at length with the politicians whose ruling principles, he discovered, were "popular clamor and personal aggrandizement," instead of the peace and welfare of the whole people, the Prophet left Washington for home, arriving in Nauvoo, March 4, 1840. While absent, he had taken advantage of many opportunities to preach the gospel, having addressed large audiences in Washington, in Chester county, Pennsylvania (where he formed the acquaintance of Edward Hunter, afterward presiding bishop of the Church), and in the city of Philadelphia.

In the meantime, the cause was prospering in Nauvoo and the region round about, under the presidency of Hyrum Smith. There was now a population of about three thousand in the city, with three ecclesiastical wards, which soon grew to twenty thousand, with ten wards, and three additional in the farming districts on the outside.

At this time the Saints again began to take an active interest in politics—a right which had brought upon them serious troubles in the past, and which was destined to overwhelm them in the near future with untold sorrow; though for the present, it was an important element in the peace and pros-

[a] The claims of 491 persons against Missouri, amounting to about one and one-half million dollars, were presented by the Prophet with the memorial, all of which were referred to the Committee on Judiciary, which finally reported adversely upon them.

perity which smiled upon them. Holding the balance of power in Illinois, their favor was widely sought by politicians. They were the means of electing the celebrated Stephen A. Douglas to the Senate. They voted for William Henry Harrison, the successful Whig candidate for the Presidency, against Martin Van Buren, the Democrat, evidently not so much because they or their Prophet were Whigs, as that Van Buren was their enemy.

With politics, immediately there arose the dark specter of persecution. On the 15th of September, 1840, Governor Lilburn W. Boggs of Missouri made a demand on Governor Carlin of Illinois for the Prophet and some of the leading elders, on the grounds that they were fugitives from justice. Considerable annoyance was thus caused, especially to Joseph, whose aged father had died the day previous, but the Missourians received but little sympathy, and the requisition papers were returned unserved. The unpleasant incident, however, like a cloud on the clear horizon of Joseph and his people, was the forerunner of "a storm which, though not bursting forth instanter, shall know no lull when once its fury breaks, till the blood of that Prophet has been shed, and another and a crowning exodus of that people—from the confines of civilization to the wilds of the savage west—shall have startled by its strangeness and awakened by its unparalleled achievement, a world's wonder." [a]

In the winter of 1840-1, the legislature granted a most liberal charter to Nauvoo, a charter intended, according to Joseph, "for the salvation of the Church, on principles so broad, that every honest man might dwell secure under its protective influence without distinction of sect or party." It went into effect February 1, 1841, on which day the first election was held. A day or two thereafter, the University and the Nauvoo Legion were organized, as provided in the charter. Joseph was afterward chosen Lieutenant-General of the military organization.

At a conference on the 6th of April, 1841, the corner stones of the Nauvoo temple were laid, and to aid in the erection of this edifice and other public buildings, the Prophet called

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a Whitney's *History of Utah*, Vol. I, p. 178.

upon the people in the scattered stakes, in the region round about, to gather to Nauvoo. In conformity with this desire, the Saints flocked into the city from all directions to build up, with their concentrated energy and enterprise, "the corner stone of Zion."

Success attended them at home and abroad, and with the return of Brigham Young and the apostles from England, the prosperity of the growing city was greatly accelerated. The fame of Joseph Smith had spread over two continents. In 1842, he and his people were at the height of prosperity. The great newspapers sent representatives to write about the modern "military Prophet" and his followers, whose surroundings had never before been so propitious as at this particular time. In answer to appeals from publishers, Joseph wrote a short account of the founding of the Church, its progress and persecutions, in which is contained the Articles of Faith.

ARTICLES OF FAITH

Of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are:—(1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—*Joseph Smith.*

Other writings, explaining the belief and the history of the Latter-day Saints, were scattered broadcast over the whole world. *Times and Seasons,* the Church organ, was edited by the Prophet himself, through which source he promulgated many precious truths and instructions. On the 17th of March, the Relief Society of the ladies was organized. Hundreds were baptized. Beautiful homes surrounded by lovely gardens sprang into existence; industries flourished with the increase of population; the thrift, energy and union of the people promised to make the city the largest in the state. Nauvoo the Beautiful soon numbered twenty thousand souls.

Zion was indeed living; but, standing upon the gilded hilltops of her fame and prosperity, the Prophet beheld premonitory shadows of the dark valley of affliction through which her people were about to pass, and in which he was to sacrifice his life, a martyr to her wondrous cause.

CHAPTER XIX

Lowering Clouds

The premonition of his own fate first found utterance in the funeral sermon which the Prophet delivered over the remains of a son of William Marks, President of the Nauvoo stake, on the 9th day of April, 1842, in which he enjoined his hearers to remember that he was subject to death, and that he had no longer a lease on his life.[a] Four months later, on the 6th day of August, in a conversation with some of his brethren in Montrose, Iowa, he foreshadowed the migration of his people to the West, and the tribulations through which they were to pass, in a remarkable prophecy which was recorded at the time.[b]

In May, 1842, the treachery of Dr. J. C. Bennett began to come to light. This man Bennett had been elected Mayor of Nauvoo, chosen Chancellor of its University, and Major-General of its Legion. He was a man of brains and ability, but had little character and conscience. He had, however, rendered valuable service to the "Mormon" cause in obtaining the charter of Nauvoo; and, as his rascality and lack of soul were not at first apparent, he was hastily loaded with the confidence and honor which he afterward so shamefully abused. At a sham battle of the Legion, he planned to have the Prophet killed. Failing in this, he began repeating unwarranted falsehoods against the Prophet and the people. Among other things, he taught secretly to men and women that Joseph countenanced sin between the sexes. This was

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a Said he: "Some have supposed that 'Brother Joseph' could not die: but this is a mistake: it is true that there have been times when I have had the promise of my life to accomplish such and such things; but, having now accomplished those things, I have not at present any lease of my life. I am as liable to die as other men.—*History of the Church*, Vol. IV, p. 587.

b Says the record: "I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some of you will live to go and assist in making settlements and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."—*History of the Church*, Vol. V, p. 85.

doubtless done to shield his own iniquity, for he was shortly after excommunicated for adultery. Then he wrote a book full of wicked falsehoods against Joseph and the Saints, which greatly increased the now rising prejudice against them. In August, the apostles and a large number of elders were sent out to refute these slanders and vile imputations.

In the meantime, the old Missouri feud was kept alive. In May, an attempt was made to assassinate ex-Governor Boggs, in Independence, the deed being, of course, falsely, laid to the "Mormons." Complaint was made accusing Joseph of being an accessory to the attempted murder before the crime. Application was made by the Governor of Missouri demanding his person from the authorities in Illinois. He and O. P. Rockwell were accordingly arrested at Nauvoo, August 8, but were discharged after a hearing before the municipal court. But other attempts were made to get him into the clutches of his enemies; and, for this reason, he deemed it best to go into hiding. While hidden, he wrote important letters to the Saints concerning the continuation of work on the temple, and on the doctrine of baptism for the dead.[a] Every attempt was made to capture him, but in vain. In December, 1842, Thomas Ford, a Democrat, became Governor of Illinois, and to him Joseph applied to withdraw the writs and the proclamation of reward which Governor Carlin had issued for his capture. Ford induced him to submit to a judicial investigation, which was accordingly done, and resulted in Joseph once more becoming a free man.

For a short time, he enjoyed peace. On February 6, 1843, he was chosen Mayor of Nauvoo. On the 12th of April following, Parley P. Pratt, Lorenzo Snow and Levi Richards arrived in the city with two large companies of emigrants from England, among whom were the Cannon family.

In June of this year, there was another attempt to drag the Prophet to Missouri, this time on the old charge of treason. Dr. Bennett was among the principal instigators of this outrage. The Prophet was arrested, or rather kidnapped, and brutally treated, but upon a final hearing was again released.

The politicians were stirring up strife against the Saints,

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a See Doctrine and Covenants, Sections 127 and 128.

in the meantime. Ford, in his inaugural address to the legislature, had recommended a modification and restriction of the Nauvoo charter, to pacify the general clamor. The step Joseph had taken in calling the Saints from other parts to Nauvoo, previously referred to, had been looked upon as a deep scheme on his part to gain political ascendency, and certain politicians professed to view with alarm the increase of "Mormon" power which would be brought about by means of this concentration. The result had been the organization of the anti-"Mormon" party, which was composed of all kinds of people who had grievances against the Saints, and it was the means of stirring up much bitterness against them. In August, several "Mormons" who had been elected to county offices, upon attempting to qualify at Carthage, the county seat, were threatened by an armed mob, but nevertheless they took the required oaths. With this, the anti-"Mormon" party renewed their pledges to fight and to assist Missouri in any future attempt to harass the Prophet. Besides this, mobs now began to burn the homes of the Saints in the districts lying outside of Nauvoo, and otherwise to destroy their possessions. When appealed to for assistance, Governor Ford implied in his reply that the Saints must protect themselves. His answer was in the same line as those of former officials in Missouri, and as that of President Van Buren; it meant to that persecuted people: however just your cause, we can do nothing for you.

The Nauvoo Legion was held in readiness to protect the people from the depredations of the mob.

CHAPTER XX

The Martyrdom

"What will be your rule of action relative to us as a people, should fortune favor your ascension to the chief magistracy?"

This question was directed to several prominent national politicians, by the Prophet Joseph in the winter of 1843-4. Replies were received from Henry Clay and John C. Calhoun only, and these were so evasive that the Prophet stingingly reproved them for what he considered their cowardice and lack of moral force.

Then followed the startling announcement that Joseph Smith was a candidate for the Presidency of the United States. He was nominated on the 29th of January, 1844, and duly sustained at a state convention on the 17th of May following. In the meantime (February 7) appeared a printed proclamation of the Prophet's "Views on the Powers and Policy of the Government of the United States," in which he defined his position on the burning political questions of the day. Slavery should be abolished, the slave-holders to be paid for their slaves by the general Government; money for this purpose to be raised by the reduction of salaries of Congressmen, and by the sale of public lands; the abolition of imprisonment for debt, and for all crimes save murder; work on public improvements to be made the penalty for other offenses; the penitentiaries to be turned into seminaries of learning; the investment of power in the President to send armies to suppress mobs; the extension of the United States, with the consent of the red man, from sea to sea; the annexation of Texas, Oregon, and other districts when they should ask for entrance into the Union. Besides, there were many other excellent features in his platform.[a]

To promulgate his political views, and to act as his elec-

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a See *History of the Church*, Vol. VI, pp. 197-209.

tioneers in the campaign, the Twelve and many elders were sent to the Eastern states. The reason impelling him to accept the candidacy was that he might battle for the religious and civil rights of his people.[a] Doubtless he had little faith in winning the race for the Presidency. Said he: "I care but little about the Presidential chair; I would not give half as much for the office of President of the United States as I would for the one I now hold as Lieutenant-General of the Nauvoo Legion."

We find him more interested in having Oregon and California explored; whither, after the completion of the temple, he hoped to lead his legion at the head of the Saints, there to "build a city in a day." The exploring expedition of seventy-five men which he had arranged for would have gone on this mission but for the political move referred to. In March, Congress was memorialized by him to pass an act for the protection of American citizens wishing to settle Oregon, which at that time was claimed by England jointly with the United States. He asked for the privilege of raising 100,000 men for this purpose, and also to protect Texas against Mexico, and to found another state for the Union in the midst of the Rocky Mountains. But other events intervened to prevent him from accomplishing the plan. However, the design was not defeated; Joseph was destined to die, and Brigham Young to carry into effect the outlined program.

The situation in Nauvoo, during the spring and summer of 1844, was desperate. Not only were there dire threatenings from the mob without, but from apostates within, who were forming all kinds of plots for the destruction of the Prophet and the people in the fated city. William and Wilson Law, the Higbees, and the Fosters, all of them apostates, and as vile a they were bitter, were foremost among the plotters. These men founded a new church, with William Law, formerly Joseph's counselor, as president, and denounced Joseph as "a fallen Prophet."

The doctrine of plurality of wives and the eternity of the

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a "I feel it to be my right and privilege to obtain what influence and power I can, lawfully, in the United States, for the protection of injured innocence; and if I lose my life, in a good cause, I am willing to be sacrificed on the altar of virtue, righteousness and truth, in maintaining the laws and constitution of the United States, if need be for the general good of mankind."—*Joseph Smith.*

marriage covenant, had been recorded July 12, 1843,[a] and at the time of which we write was secretly taught and practiced among the leaders of the Church. Owing to his position, William Law, of course, knew this, and therefore had Joseph arrested for polygamy. He was discharged; but it was not against him alone that the efforts of these apostates were directed; the whole people were to be harassed and persecuted. To this end, they founded the *Expositor*, a newspaper whose mission, among other things, was to advocate the unconditional repeal of the Nauvoo charter, and to create disobedience to and rebellion against the Prophet. It made its first appearance on June 7, 1844, filled with foul abuse and filthy scandals. The whole city was shocked. The city council met on the 10th, and declared the paper a nuisance that must be abated; and, on the day following, by order of Mayor Joseph Smith, it was utterly destroyed. Immediately leaving the city, the proprietors arranged for the arrest of Joseph and a number of prominent men, on the charge of riot. They were arrested, tried, and discharged in Nauvoo, they being unwilling to leave that city for trial. This caused intense excitement. Soon anti-"Mormon" mobs gathered against Nauvoo armed for battle, swearing vengeance on the people and their leaders. The situation was serious. Word had been sent to the Governor, but there had been no reply from him. Under these circumstances, Joseph, seeing no escape from threatened assault and massacre, declared Nauvoo under martial law, calling out the Legion to defend it. Hearing of this, the weak and vacillating Governor Ford placed himself at the head of the troops, virtually transforming the assembling mobs into militia, and demanded that the Prophet, and his associates in the destruction of the *Expositor*, come to Carthage for trial, and that martial law be abolished in Nauvoo. His orders were obeyed. He made a solemn pledge, upon his honor and the faith of the state of Illinois, that the prisoners should be protected from violence, and that they should be given a fair trial. This pledge was repeated several times afterward, but was never kept.

On the day following, by demand of the Governor, the Legion delivered up their arms, being once more promised

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a Doctrine and Covenants, Section 132.

protection. The Prophet, his brother Hyrum, and sixteen others of their friends, went to Carthage on the evening of the 24th of June, Joseph remarking that he was going "like a lamb to the slaughter."[a] He had hesitated for a moment, crossed the river with some of his friends, thinking to go to the mountains, but returned upon the solicitation of some of his followers who chided him with cowardice in deserting his people. That they were going back to be slaughtered was certain. Their enemies were determined that if the law could not reach them, power and ball should.

On the fatal 27th of June, Joseph and Hyrum, with their friends John Taylor and Willard Richards, were placed in an upper room of the Carthage Jail. About 5 o'clock p. m. the Prophet and Hyrum his Patriarch brother were shot by a mob of troops about two hundred strong. John Taylor was all but fatally wounded, while Willard Richards escaped unhurt.

While this bloody tragedy was being enacted in Carthage, by the mutinous Carthage Greys, Governor Ford was in Nauvoo haranguing the disarmed, peaceful Saints on the enormity of their crimes in destroying the *Expositor*. He must have known of the intention of the mob, for his attention was frequently called to the threats which they had openly made never to allow the Prophet to escape alive. He was "struck with a kind of dumbness," as he heard of the assassination, but it was doubtless more from a fear for his own safety than from grief at the crime. He fled to Quincy that same night, after having written an order to the Saints to defend themselves. The horrified mob and citizens of Carthage fled in all directions.

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a "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me 'He was murdered in cold blood!' "—*History of the Church*, Vol. VI, p. 555.

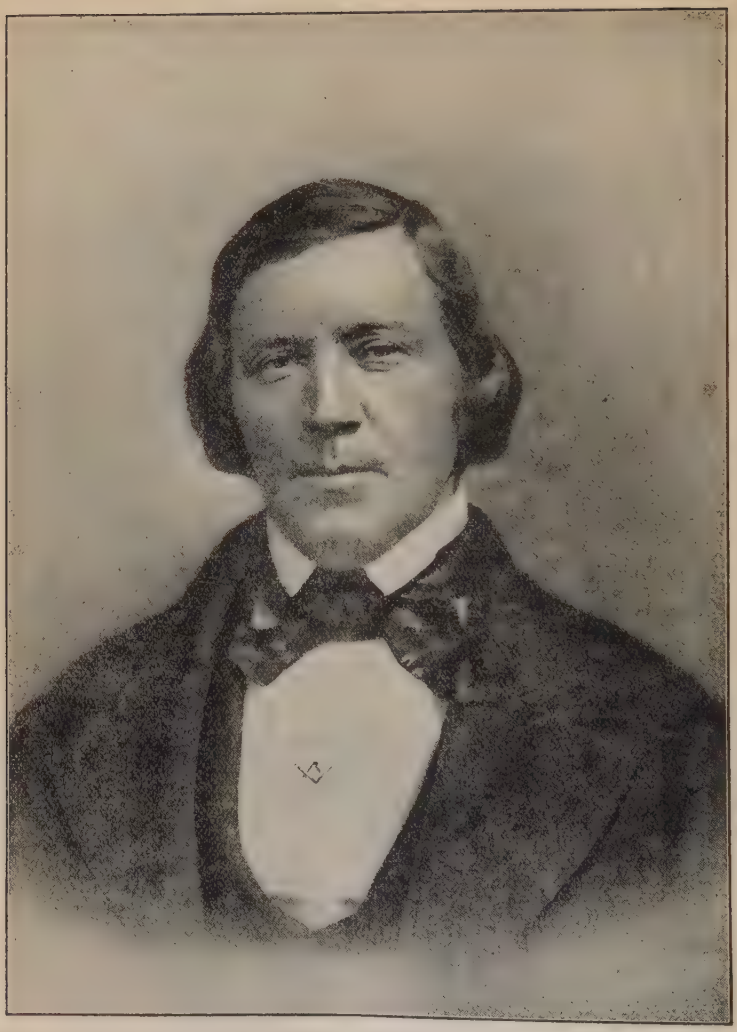
b See "Martyrdom of Joseph Smith, the Prophet, and his Brother Hyrum," Doctrine and Covenants, Sec. 135.

PART IV

THE CHURCH UNDER BRIGHAM YOUNG

1844—1877

"A notable character in life's grand tragedy, one bloody scene of which had so lately closed, waiting at the wing he had caught his cue, and the stirring stage of Time was now ready for his advent."—Whitney's "History of Utah," Vol. I, p. 235.



PRESIDENT BRIGHAM YOUNG

Born in Wittingham, Vermont, June 1, 1801; died in Salt Lake City, Utah, August 29, 1877.

CHAPTER XXI

Agreement to Leave Nauvoo

The foundation for the Church of Christ, which the Prophet Joseph had laid, was broad and grand. To follow him, God had provided in Brigham Young a strong builder who thoroughly understood the plans and specifications of the complex and colossal superstructure that was thereupon to be erected. With master mind and hand, he stood ready at the appointed hour to grapple with the stupendous task.

The woe and grief of the stricken Saints were beyond description. When the dead bodies of their martyred leaders arrived in Nauvoo, on June 28, 1844, ten thousand sorrowing people gathered to gaze upon the lifeless clay. Apostle Willard Richards and Col. Markham admonished the people to keep the peace, to look to the law for a remedy, and, that failing, as it did, to leave vengeance to Heaven.

A few days before the martyrdom, the apostles had been called home from their electioneering mission, but the most of them did not return until the 6th of August.

The training to which the Prophet had subjected the apostles abundantly fitted them to take the responsibility of leading the Church. His last days had been devoted assiduously to the ministry. He had bestowed upon the apostles and other faithful elders, the endowments, given them the keys of the Priesthood in their fulness, taught and administered to them the sealing ordinances, explaining the manner in which parents, children, the whole human family, are to be united in eternal ties. In his sermons, he dwelt upon these important doctrines, and laid a foundation broad and strong upon which to build the Church—both relating to government and to spiritual doctrines.[a] His days had been few but important. All his years were full of persecution; vindictive hate

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[a] See Doctrine and Covenants, Sections 112 and 129-131; also *Sermons and Writings of the Prophet Joseph, Contributor*, Vol. 3.

followed him through life. By "false brethren" he was constantly wounded. He had now sealed his divine doctrines and his faithful testimony with his blood, which, as with other martyrs, became "the seed of the Church."

For the first time since that quorum's organization, the Church was without a First Presidency. But the keys and the powers had been left with the apostles. Well for the cause that such a character as Brigham Young stood at the head of that quorum. To him the Saints turned instinctively for counsel. Sidney Rigdon, the martyred Prophet's first counselor, who had removed to Pennsylvania to escape the turmoils of Nauvoo, made an effort to induce the Saints to accept his leadership, but the hearts of the people were not with him; and, after some meetings and discussions, on the 8th of August, 1844, Brigham Young and the Twelve apostles were sustained as the leaders of the Church. Brigham was regarded by the people as the divinely appointed successor of the Prophet; upon him the mantle of Joseph had fallen. His ability and past labors entitled him to their confidence, as the Spirit of God and the gospel designated him their safest guide.[a] He laid hold of the work where the Prophet finished, and carried it on successfully. It was soon manifest to the enemies of the Church, who paused to view the effects of the murder storm of Carthage, that "Mormonism" would not die with its Prophet. There had arisen an equally fitting character, however they may have differed, to lead the Saints on their thorny, though triumphant, way. Upon the foundations laid by the first, the second was to build a structure that was to become the wonder and the admiration of the world.

For a short period, there was peace in Nauvoo. The building of the temple and other public places was continued in the midst of poverty. The population was increased by emigration from the old world. But the enemies of the cause were as active as ever; nothing but the scattering and utter destruction

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a Brigham found himself in possession of qualities which we find present primarily in all great men—"intellectual force, mental superiority, united with personal magnetism and physique enough to give weight to will and opinion; for Brigham Young was assuredly a great man, if by greatness we mean one who is superior to others in strength and skill, moral, intellectual, or physical."—Bancroft's *Utah*, p. 201.

"A notable character in life's grand tragedy, one bloody scene of which had so lately closed, waiting at the wing he had caught his cue, and the stirring stage of Time was now ready for his advent."—Whitney's *Utah*, Vol. I, p. 235.

of the Saints would satisfy their designs. Realizing that the enforced and foreshadowed exodus to the West was near at hand, the people were counseled by their leaders to bend every energy to complete the sacred temple, so that all might enjoy the blessings of the glorious doctrines which the martyred Prophet had revealed to them. Before their departure to the West, the edifice was so far completed, that in December, 1845, and January, 1846, thousands received their endowments, blessings and anointings therein.

A faint effort was made, in the fall of 1844, also in May, 1845, to bring the murderers of Joseph and Hyrum to justice, but after a trial, they were "honorably acquitted." There was no hope for the Saints to receive justice. Yielding to the popular clamor, the legislature repealed the Nauvoo city charter, in January, 1845, and the place became the prey of lawlessness.[a] In April Governor Ford wrote to President Young advising him to go West with his people, to "get off by yourselves" where you may enjoy peace.[b] This course had long been decided upon, and the desire to complete the temple was all that delayed the Saints in carrying out their plans.

In the fall of 1845, encouraged by the acquittal of the fiends of Carthage, mobs became more and more bold in their depredations; outrages, burnings and persecutions were inflicted afresh upon the defenseless Saints. Their houses fired, and their possessions destroyed, they fled from the outlying districts to Nauvoo for protection.[c] At this juncture, Governor Ford called out the troops to restore order. Peace was proclaimed to the people, and the mob was commanded to obey authority. Then, on the 1st of October, a conference was held of the "Mormon" leaders and General Harding,

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a Said Josiah Lamborn, Esq., Attorney-General of Illinois: "By the repeal of your charter, and by refusing all amendments and modifications, our legislature has given a kind of sanction to the barbarous manner in which you have been treated. It is truly a melancholy spectacle to witness the law-makers of a sovereign state condescending to pander to the vices, ignorance, and malevolence of a class of people who are at all times ready for riot, murder and rebellion."

b For a copy of this letter, and other documents relating to the departure of the Saints from Nauvoo, see Tullidge's *History of Salt Lake City*, pp. 8-13.

c Mobs commenced driving out the "Mormons" in the lower part of Hancock county, and burning their houses and property.—The burning was continued from settlement to settlement for ten or eleven days, without any resistance whatever."—Wells, in Bancroft's *History of Utah*.

"The mob said they would drive all into Nauvoo, and all Nauvoo into the Mississippi."—Richards in Bancroft's *History of Utah*.

commander of the troops, with Attorney-General McDougal, Senator Douglas, and Major Warren. The result was an agreement by the Saints, who well knew that there was no alternative between exodus and extermination by massacre, to leave the state in the spring. On the other hand, they were not to be molested by the mob, but this promise was not kept. Their removal had been demanded by a meeting of representatives of nine counties of the state, assembled in Carthage.

As rapidly as possible, preparations were made to move West in compliance with the terms of the agreement, and with the decision of the Church leaders. Land was disposed of, leased or exchanged, for animals and wagons. Property of all kinds was sold, or left for sale in the hands of trusted agents. So closed the year 1845.

CHAPTER XXII

Expelled from Illinois

After a little less than seven years of troubled rest, during which time wonderful strides in temporal as well as spiritual progress had been made, the Saints, now twenty thousand strong, once more must leave their homes. Driven again from their city, they must now abandon themselves to the mercy of the savages, journey far beyond the borders of civilization.

Hundreds of farms, two thousand houses, and much personal property, were now offered for sale in and about Nauvoo. Their many public buildings and their glorious and beloved temple, the Saints did not expect to sell, but they called upon all good citizens to aid them in the disposal of their other possessions, giving the men of Illinois to understand, however, that they would not sacrifice or give away their property. But a community who were unwilling to keep their own conditions of the covenant of peace with the "Mormons," could not be expected to render pecuniary assistance to the afflicted people. Possessions were therefore sold for a mere nothing. The country was scoured for miles around, and property traded at a fearful sacrifice, for traveling outfits.

At length, harried by their enemies, driven almost at the point of the sword, the Saints gathered in large numbers on the east shore of the river, and, on February 4, 1846, began crossing the water on their way to the West. After that date, the ferries were kept busy day and night until the river froze over, when crossing was continued on the ice. By the middle of the month, a thousand souls, with their effects, had been landed on the Iowa shore. Proceeding, they made their first camp at Sugar Creek, nine miles west into Iowa.[a] They suffered severely, the ground being snow-covered and the weather

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a Says Col. Thomas L. Kane: "The people of Iowa have told me that from morning to night they passed westward like an endless procession. They did not seem greatly out of heart, they said; but at the top of every hill, before they disappeared, were to be seen looking back, like banished Moors, on their abandoned homes and the far-seen temple and its glittering spire."

bitter cold. Sleeping in tents and wagons, they and their sick underwent much hardship and affliction both of body and mind, driven as they were by civilized Christians from comfortable homes, and camping now almost in sight of these, on the bleak prairie, in the dead of winter, with no prospects before them but snow, storms, savages, and the untrodden wilderness. Well might the historian Bancroft exclaim: "There is no parallel in the world's history of this migration from Nauvoo." [a]

On the 15th, they joined President Young, the leading spirit of the exodus, who began the temporary organization of the camp. Firmly but kindly he gave laws for the guidance of the "Camps of Israel," enjoining honesty and morality. Innocent amusement and recreation were to be permitted in moderation, as a means of diverting the people's minds from their past troubles and present toils and hardships. Having petitioned the Governor for protection while passing through his territory, President Young and the apostles made a farewell visit to Nauvoo, holding a parting service in the temple where the remnant of the Saints were instructed in their duties. This done, they returned to camp, and, on March 1, orders to advance were given. Five miles were covered that day. Then from day to day, they continued their journey in rain, snow and mud, towards the setting sun, their hearts cheered by the God of the friendless. Many were poor, some were destitute, but all were as happy as could be under the circumstances. They never uselessly repined, but watched, prayed, worked, listened to music, danced, sang and rejoiced. [b]

At Shoal Creek, near Chariton river, on March 27, a more complete organization was effected. Captains were appointed over "hundreds," "fifties" and "tens." Reinforced by fresh arrivals, the companies soon numbered about three thousand wagons, thousands of cattle, besides sheep, horses and mules. Settlements sprang up in the wilderness of Iowa, as if by magic. They were called "traveling stakes of Zion," and chief among

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a Bancroft's *History of Utah*, p. 217.

b "A spectacle sublime. An exiled nation going forth, like Israel from Egypt, into the wilderness, there to worship, unmolested, the God of their fathers in his own appointed way; that from their loins might spring a people nursed in the spirit of prophecy, made stalwart by tribulation, that should leap from the mountains in a day to come, and roll back an avalanche of power, to regain possession of their promised land."—Whitney's *Life of Heber C. Kimball*, p. 363.

these were Garden Grove and Mount Pisgah, near which farming operations were carried on for the benefit of those who should follow after.

In July, the main body reached the Missouri, settled in a place which they named Kanesville, now known as Council Bluffs. President Young and the vanguard had arrived about the middle of June. Later, a part of the company crossed the river and settled upon the Pottawatamie and Omaha Indian lands, where Winter Quarters, now Florence, was founded, with a population of about four thousand souls.

It was President Young's intention to hasten on that summer with an exploring party to the Rocky Mountains. The muster of volunteers for this purpose was in progress at Mount Pisgah, under the direction of Elder Wilford Woodruff, of the Council of the Twelve, recently returned from England, when a startling incident occurred which changed his plans and delayed the migration west until the following spring. Their country made a call for volunteers for quite another purpose—a requisition for a battalion of five hundred men to take part in the Mexican war. There were now twelve thousand Latter-day Saints inhabiting the temporary settlements stretched across the plains of Iowa from Winter Quarters to Garden Grove.

CHAPTER XXIII

Two Military Pictures

As early as August 6, 1842, the Prophet Joseph had predicted that the Saints would be driven to the Rocky Mountains. On that date he went over the river to Montrose, Iowa. It was while there that Joseph conversed with a number of the brethren on the "Mormon" persecutions and that he uttered the remarkable prophecy.[a] Other recorded pages in early Church history point to the fact that it was contemplated that somewhere in the Great Basin of the Rocky Mountains a new abiding place would be found. In a letter written by Brigham Young to President Polk, August 9, 1846, it is stated that the Saints are determined to find a home in the West in the basin of the Great Salt Lake "where a good living will require hard labor," and hence a place that "will be coveted by no other people." In January of the same year the high council made public an announcement of the intention of the "Mormon" people to move to "some good valley in the Rocky Mountains," and suggested that in the event that President Polk's recommendations should become law, they would like to build stockades and block-houses on the route to Oregon. They did desire to do that work for the government, suggesting that under their circumstances in this their enforced migration, they could do it with less expense to the government than could any other people.[b]

"Mormon" messengers were sent to Washington and had asked for help on their enforced movement to the West. Mr. Polk, the President of the United States, seemed inclined to grant the request, and so an order was finally made to have 500 "Mormons" enlist in the army and march to California

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a History of the Church, Vol. 5, page 85; *Brief History of the Church*, page 87, in note.
b See *Times and Seasons*, Vol. 5, page 1096 *History of Brigham Young*, manuscript book 2, page 137, quoted in Roberts' *The Mormon Battalion*.

to aid in the Mexican war and incidentally in the conquest of California.

The help which they had asked for came at a very inconvenient time and not in the way the messengers or people had expected. It was thought that the government would aid them by giving them some government work along the route which they designed to take to California, as indicated in President Polk's recommendations to Congress, namely, to build stockades and block-houses on the route to Oregon, and in that way receive some help from the government on their enforced exodus. However, as stated, they were instead asked to furnish their men for the army in the war with Mexico. Mr. J. C. Little had been appointed, by the Church authorities, as president of the eastern states mission, and had received instructions to the effect that if the government should offer any facilities for immigration to the western coast, that he should embrace those facilities, if possible, for the people and take every honorable advantage of the offer which it was possible for him to do. He consulted with the President, with the result stated.

There was considerable excitement when it was learned that this plan for "Mormon" participation consisted in having soldiers selected from the people to take part in the war, rather than in the work which had been originally contemplated. Some there were, when this requisition of the government for the "Mormon" Battalion was made, who appeared to be uncertain as to whether the muster was intended for good or for evil to them; whether it was in answer to their leader's petition for help to enable them to settle in the Rocky Mountains, or whether it was intended for their injury. On the 11th of July, however, Colonel Thomas L. Kane reached the "Mormon" camps at Council Bluffs and gave assurance that the general government had taken the "Mormon" case into consideration inferentially with benevolent intentions.[a] President Young states in his manuscript history as follows, in regard to the call: "I propose that the 500 volunteers be mustered, and I would do my best to see all the families brought forward as far as my influence extended and feed them when I had anything to eat myself."[b]

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a See Taylor's Journal Entry of July 11, 1846.
b *History of Brigham Young*, manuscript book 2, pages 4 and 5.

Brigham Young also stated, as recorded in his manuscript history book 2, pp. 30-34, and quoted by B. H. Roberts in the *History and Achievement of the Mormon Battalion*, in a letter written to the trustees of Nauvoo: "This is the first time the government has stretched forth its arm to our assistance and we receive the proffer with joy and we feel confident that they (the battalion) will have little or no fighting. The pay of the 500 men will take their families to them. The 'Mormons' then, being the only settlers, will have a chance to choose the best locations."

However this may be, there were many people who could not understand the situation. Think of taking 500 of the young, able-bodied men, the flower of the camps, from their present all but helpless ranks. Consider the dependent ones that would be left behind in an Indian country without means of support, in the midst of the dangers and hardships of an unparalleled exodus! Then arose in their minds the memories of Missouri, the martyrdom, their recent treatment by the government of Illinois, their present condition! Natural indeed that they should ask, what shall be done? What shall our leaders decide to do?

But, when the matter was laid before President Young by Capt. James Allen, acting under General Kearny, the captain was promptly told that he should have his men. "You shall have your battalion," said Brigham. The far sighted vision of Brigham Young and the loyalty of the "Mormons," their love of country, their devotion to the Union, were the considerations alone that could have insured such a patriotic reply at such a time.

There not being men enough in Winter Quarters, President Young and others proceeded to the various camps in the role of recruiting officers. At Mount Pisgah many were enrolled. Messengers were sent to other camps, and to Nauvoo, for young men, old men, and boys, to fill the places made vacant by the enlisted men. At Council Bluffs, upon the arrival of the Pisgah volunteers, the enrollment was completed, on the 15th of July. Addressing the Saints, at a meeting in the Bowery, President Young cautioned them "not to mention families today. We want to conform to the requisition made

upon us. We must raise the battalion. I say it is right; and who cares for sacrificing our comfort for a few years."

The result is thus summarized by Col. Kane, who was present at the time: "A central mass meeting for counsel, some harangues at the remotely scattered camps, an American flag brought out from the store-house of things rescued and hoisted to the top of a tree-mast, and in three days the force was reported, mustered, organized and ready to march."

The Battalion, numbering in all five hundred and forty-nine souls, took up their western march on the 16th, having on the evening previous taken leave of their loved ones, and enjoyed themselves in a social reunion, with music, songs and dance. For two thousand miles, from the Missouri to the Pacific, the Battalion marched over dreary deserts, braving dangers and hardships, finally reaching California, January 29, 1847.[a] Whatever else may be said of the "Mormons," let no man dare, after such a test, to question their patriotism and loyalty.

That is one military picture, in the foreground of which stands forth prominently patriotism and loyalty to country, under the most trying circumstances that could be named—an enduring honor to the Latter-day Saints.

Now the other.

After the departure of the leaders, in 1846, such haste was made by the remaining Saints to leave Nauvoo as should have been satisfactory to any reasonable person. But the anti-"Mormons" affected to believe, and freely asserted, that the "Mormons" did not intend to leave the State.[b] In July, they raised troops to march against Nauvoo. The new citizens averted a conflict at that time, but on September 10 and 12, a mob led by Col. Brockman, a Campbellite preacher, pro-

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a Says Lieutenant-Col. St. George Cooke, in charge of the Battalion, vice Col. J. Allen, deceased: "History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where, for the want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless table lands, where water was not found for several marches. With crowbar and pick and ax in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons."—*The Conquest of New Mexico and California*, by P. St. George Cooke.

b "In short, from the 1st of May to the final evacuation of the city the men of Illinois never ceased from strife and outrage."—Bancroft's *History of Utah*, p. 226.

ceeded to bombard the city. The citizens, greatly out numbered, banded together for defense, but were overpowered, in a conflict, on the 12th, of over an hour's duration, during which several citizens were killed. Then followed a siege of several days which ended in a treaty whose main provisions were the surrender of the city, the immediate departure of the remaining "Mormons" (numbering something over 600 souls), the protection of property and persons from violence, and the sick to be treated humanely.

No sooner did the mob get possession of the city, however, than the agreement was outrageously violated by them. The citizens were treated with every indignity: and, finally, all the Saints who had not already fled, were forced, at the point of the bayonet, to abandon their homes and possessions. The last remnant crossed the river September 17. They, and their sick and destitute, were dumped, shelterless, penniless, with scarcely any food or clothing, upon the flats of the western shore of the Mississippi. Their deserted city was pillaged, plundered; its holy temple desecrated with the boisterous orgies and vulgar songs of a drunken mob.

What became of the driven "Mormons"? "Where were they? They had last been seen, carrying in mournful train their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them, and people asked with curiosity, what had been their fate—what their fortune?" [a]

And all this, while their brethren of the Mormon Battalion were marching under the good old flag to do battle for our country's cause, on the plains of Mexico!

That is another military picture, in which the sullied good name of one of the sovereign states of the Union, Illinois, with her weak and wavering Governor, stands prominently in the foreground to their everlasting shame and disgrace.

Most of the twenty thousand population of Nauvoo were now sojourning in the wilderness with the "Camps of Israel." They endured much suffering. There was a lack of food and clothing. Fevers broke out among them, and many slept the sleep of death on the prairies. At Winter Quarters alone, there

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a From Col. Kane's lecture before the Historical Society of Pennsylvania.

were over six hundred buried. Yet with all this, the spirits of the people were kept buoyant with labor and the hope of better days.[a]

In Winter Quarters, nearly seven hundred log and turf houses were erected, and the city being laid out with streets in regular order. There were factories, shops, mills, and a tabernacle for worship, the whole being fortified in frontier fashion. Everybody was kept busy, the organizations of the Church were continued, religious meetings held, missionaries sent abroad, schools established. Many scattered through the western states in search of work. Teams and supplies were sent back to relieve the poor remnants of Nauvoo, in their flight from tyrant mobs.

And so passed the winter of 1846-7.

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a Their souls were kept buoyant with simple amusements, labor, songs, and innocent recreations. It was here, and on their further journey to the mountains, that this wonderful pioneer song of the Latter-day Saints was sung with spirit and with feeling:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive;
Do this and joy your hearts will swell—
All is well! all is well!

Why should we mourn, or think our lot is hard?
'Tis not so: all is right!
Why should we think to earn a great reward,
If we now shun the fight?
Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this tale to tell—
All is well! all is well!

We'll find the place which God for us prepared,
Far away in the West;
Where none shall come to hurt nor make afraid;
There the Saints will be blessed.
We'll make the air with music ring;
Shout praises to our God and King;
Above the rest these words we'll tell—
All is well! all is well!

And should we die before our journey's through,
Happy day! all is well!
We then are free from toil and sorrow too;
With the just we shall dwell.
But if our lives are spared again
To see the Saints, their rest obtain,
O how we'll make this chorus swell—
All is well! all is well!

CHAPTER XXIV

The Pioneers and First Companies

On the 14th of January, 1847, President Brigham Young made known "The Word and Will of the Lord Concerning the Camps of Israel in their Journeyings to the West."[a] In this manifesto are found the instructions that should guide the Saints in their continued travels. In conformity therewith, they made early preparations to vacate Winter Quarters, and to depart for their unknown inheritances in the wilderness. Twelve times twelve able-bodied men were selected to pave the way.[b] These pioneers started from Winter Quarters on the 7th of April. On the 8th, they encamped near the Elkhorn; and, during the next few days following the 17th of April, when the camp was about sixty miles west of the starting point, the members were organized thoroughly into a military company, with Brigham Young as Lieutenant-General, Stephen Markham as Colonel, and fourteen captains.

Prepared and equipped to fight (if necessary), and to construct their way over the rivers, plains, and mountains of the thousand-mile journey before them, they continued their westward, pilgrim march for three months and seventeen days. They followed the north bank of the Platte, making a new road, for the benefit of those who should come after, for over six hundred miles, and for the remainder of the distance following a trail made by trappers. At length, after many thrilling experiences, on the since celebrated 24th of July, President Young and his band of pioneers entered the Valley of the Great Salt Lake. The deserts and mountains had been penetrated. About the grateful wanderers, bathed in the thin, clear air, lay the new land of Zion, the resting-place beheld by

a See Doctrine and Covenants, Section 136.

b One of these, Ellis Eames, fell sick, and returned to camp, leaving the number of the Pioneers at 143, with three women and two children. They had seventy-two wagons, ninety-three horses, fifty-two mules, sixty-six oxen, and nineteen cows, besides seventeen dogs and some chickens.

their inspired leader when the voice whispered to him, "Here is the place where my people Israel shall pitch their tents." The hills reverberated to their hosanna shouts of praise and joy.[a]

The 25th being Sunday, they held two religious services, thanking God for their deliverance. Pointing to the ancient prophecies, the speakers maintained that these foretold of their coming: "Oh, Zion, that bringest good tidings, get thee up into the high mountain." And again, God was to "hide his people in the chambers of the mountains," and in the last days the Lord's house was to be established in the top of the mountains, and was to be "exalted above the hills; and all nations shall flow unto it."[b]

Losing no time, they began early the next day to plant potatoes and grain. Companies were organized to explore the surrounding regions. The tall peak north of the settlement was scaled, and its summit called Ensign Peak, because it was a suitable place to raise an ensign to the nations. The river, the lake and the hot springs were visited. On the 28th, a spot for a temple was selected, and the general plan of the city decided upon. In the early part of August, the Twelve and many of the people renewed their covenants by baptism. Everybody was kept busy. Some were tilling the soil, some cutting and hauling timber, building, making adobes, and otherwise preparing for the Saints who were to follow after and inhabit. All were anxious to do as much as possible before returning to assist their friends. The pioneers had been reinforced, soon after their arrival, by one hundred and forty men of the Mormon Battalion detachment, and about one hundred Saints from Mississippi.

At a conference on the 22nd day of August, a stake of Zion was organized, with Father John Smith as President. At this time, the settlement was named Great Salt Lake City, and the surrounding creeks and canyons and the river Jordan were christened. The whole region whose waters flow into the lake was called the Great Basin.

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a "In the heart of America, they are now upon the border of a new Holy Land, with the Desert and its Dead Sea, its River Jordan, Mount of Olives and Galilee Lake, and a hundred other features of its prototype of Asia."—Bancroft's *History of Utah*, p. 258.

b Isaiah xl:9; ii:2-3.

On the 17th, seventy-one men, mostly of the Battalion, had returned, well organized, to Winter Quarters. Later, August 26, President Young and a company of one hundred and seven persons, also mostly Battalion men who had families among the Saints, started for Winter Quarters, bidding "A hearty good-bye to all who tarry."[a]

On the trail of the pioneers were now moving several companies of Saints—distinguished as the first emigrations. In June, these were organized on the Elk Horn, in accordance with the instructions left by President Young. Apostles Parley P. Pratt and John Taylor exercised general supervision of the emigrants, who were directed by the committee appointed for this purpose. There were all told about 560 wagons, 1,553 men, women and children, with about 5,000 head of stock. John Young was the general commander, with John Van Cott, marshal. Then there were four captains of hundreds—Daniel Spencer, Edward Hunter, Jedediah M. Grant, Abraham O. Smoot—with sub-captains and divisions of "fifties" and "tens;" also an "artillery company" under General C. C. Rich. Among the many prominent founders of Utah who were along with these camps may be named George Q. Cannon (then a youth of twenty), Eliza R. Snow, John Smith (who on October 3, following, was sustained as President of the Salt Lake stake), Lorin Farr, the Thatchers, Samuel and John Bennion, William Hyde, Jacob Gates, William W. Riter, William C. Staines, Jesse N. Smith, Chauncey W. West, Harrison Sperry, Joseph C. Kingsbury, Elijah F. Sheets and others.

The Saints left the Elk Horn in two companies—on the 18th of June and the 4th of July. Their progress was hindered by stampedes and the loss of cattle; and they had some trouble with the Indians. There were six or seven deaths and a number of births on the journey. Their meetings with the pioneers were occasions of great rejoicings. On the Sweetwater, a grand feast was held in honor of President Young, at the instance of Elder Taylor and Bishop Hunter. Important councils were

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a Says Wilford Woodruff: "We have traveled with heavily laden wagons more than a thousand miles, over rough roads, mountains and canyons, searching out a land, a resting place for the Saints. We have laid out a city two miles square, and built a fort of hewn timber drawn seven miles from the mountains, and of sun-dried bricks and adobes, surrounding ten acres of ground, forty rods of which is covered with block houses, besides planting about ten acres of corn and vegetables. All this we have done in a single month."

held at various times, and the Saints, who now learned for the first time where their destination was, were cheered and encouraged by the returning pioneers.

In the latter part of September, the companies began arriving in the Valley, and before the middle of October all the trains had reached the journey's end in safety.

Reaching Winter Quarters on the 31st of October, the returning brethren, many of whom had not seen their families since the eventful July 16, 1846, when they parted with them at their country's call, were warmly greeted by their friends and loved ones.

CHAPTER XXV

Migration of the Main Body West

There were now two stakes of Zion—one on the Missouri, which continued to be the headquarters, owing to the presence of President Young and most of the Twelve, and one on the borders of the Great Salt Lake, in the midst of the mountains. A thousand miles apart, separated but united, cheerful but struggling still with hardships and ever-recurring new difficulties, the Saints spent the winter of 1847-8.

In Winter Quarters, they had prospered abundantly. True, there had been some sickness and deaths, but the climate was much improved. On the whole, health, abiding peace, and good will prevailed among the faithful inhabitants. In contentment and quiet, the winter passed away, preparations being eagerly made for the contemplated migration in the spring. During these days the leaders often met in counsel and were instructed by President Young in subjects pertaining to the task of the migration which lay before them; these consisted of dissertations on religion, doctrine and moral conduct, as well as details of travel, irrigation, needs and requirements on the road, and on arrival in the new and then unknown home.

On the 5th of December, at a council of the apostles, it was decided to organize the First Presidency, vacant since the martyrdom of the Prophet. Brigham Young, the chief apostle, was then chosen President of the Church of Jesus Christ of Latter-day Saints. The action of the Twelve was ratified at a conference of the Church on the 27th, and on the 8th of October the following year was confirmed by a conference at Great Salt Lake City. The apostles also issued a general epistle, calling upon the Saints to gather to the new Zion in the mountains, and upon all "presidents, and emperors, and kings and princes, and nobles and governors, and rulers, and judges, and all nations and kindreds, tongues and people under the whole heaven, to come and help us to build a house to the name

of the God of Jacob, a place of peace, a city of rest, a habitation for the oppressed of every clime."[a]

The seventeen hundred souls who dwelt in Great Salt Lake City passed through the season enjoying moderate comfort under the circumstances.[b] The winter was mild with but little snow. On October 3, after their arrival, the first stake organization was completed. Father John Smith, president; Charles C. Rich and John Young, counselors. A High Council was also organized. Tarleton Lewis was chosen bishop. Some of the Battalion men, returning from California, brought wheat, corn, potatoes and garden seed, while more seeds, also live stock, were subsequently imported by settlers who visited the coast. In the spring, wild sego and parsnip roots, and later thistle tops, constituted the vegetable diet. Their beef had been very poor. Dissecting some of it, at one time, Elder Taylor, of the Council of the Twelve, suggested that the saw be greased to make it work. In some instances, skins served in lieu of clothing. Catamounts, wolves, foxes, mice, and bedbugs each contributed to make matters unpleasant for the new settlers.

The most serious plague, however, was yet to come. It was the crickets. Appearing in May and June, 1848, black legions of these pests invaded the fields and gardens, literally sweeping the earth clean wherever they passed. All the efforts of the settlers, who, living upon sego roots and thistles, fought with the desperation of souls who have starvation staring them in the face, to save their crops were unavailing. There seemed to be no help. The harvest would go, and with it the lives dependent upon it! At this critical time, immense flocks of gulls came from the islands of the lake to feast upon the crickets. All day they ate, gorged, vomited, then feasted again, returning each day, until the cricket foe was vanquished. The thankful and astonished settlers looked on in wonder, praising God that through a manifestation of his providence they were saved! It is not strange that to this day the gull is a sacred bird among the Saints. In memory of their service to the un-

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a See *Millennial Star*, Vol. 10, p. 81.

b They dwelt in 423 houses, had 5,133 acres of cultivated land and 875 acres sown with winter wheat.

daunted pioneer, the children of the new State of Utah, should ever hold in loving reverence the gull and the sego lily.[a]

On the 10th day of August, the settlers celebrated their first harvest home. "Large sheaves of wheat," says Parley P. Pratt, "rye, barley, oats and other productions were hoisted on poles for public exhibition, and there was prayer and thanksgiving, congratulations, songs, speeches, music, dancing, smiling faces, and merry hearts." Some of the Battalion men, who had remained at work in California, returning, increased the population to about 1,800 souls. They were among the first to discover the gold fields which were soon to set aflame the civilized world. Some of the dust they brought with them to the valley.

Turning now to the Missouri, we find that early in 1848, active operations were engaged in to migrate the main body of the Church to the mountains. Winter Quarters would shortly be vacated. Desiring an outfitting post in the East, the "Mormon" leaders petitioned the legislature of Iowa for the organization of Pottawatomie county, and built the town of Kanesville, east of the river a few miles above the present city of Council Bluffs. At this place, for several years, their emigrations were equipped for the journeys over the plains. Coming from Europe they sailed up the rivers from New Orleans. The first river-route company came under direction of Elder Franklin D. Richards, landing in Winter Quarters a short time before the first company of that year started for the mountains.

In preparation of the approaching departure, on Sunday, May 14, President Young publicly pronounced blessings upon those who were going with him to the valley, as well as upon those who were to remain. On this occasion, he prophesied

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a On October 1, 1913, a monument, said to be the first bird monument in the world, was dedicated by President Joseph F. Smith, on the Temple Block grounds of Salt Lake City. It was unveiled by Emmeline B. Wells, then president of the Relief Society of the Church, and is the work of Mahonri M. Young, a grandson of the great Pioneer, and an associate member of the National Academy of Design, New York. In unveiling the monument, Mrs. Wells said: "It is a poetic coincidence that our idea of national freedom from oppression, and our idea of state deliverance from starvation, should be represented by birds. The eagle, majestic monarch of the air, is represented on shield, and coin, and tablet of bronze, all over the broad land. The gentle gull, humble habitant of the shores of our Great Salt Sea, has found shrine heretofore only in the grateful memories of this valley's pioneers and decendants. My heart swells with thanksgiving that we are now to preserve in sculptural art the miraculous incident, we all know so well; and I now have the honor to unveil this beautiful monument to the eye and admiration of grateful thousands now living, and of untold thousands yet to come."—*Improvement Era*, November, 1913, pp. 65-73, contains an extended account of the event.

that the Saints would never be driven from the Rocky Mountains. On the 24th, he led out for the Elk Horn, where the companies were thoroughly organized.[a] They began their westward travels about the beginning of June. There were three companies—Brigham Young, who had general command of all of them (Daniel H. Wells, his aide-de-camp, and H. S. Eldridge, marshal), came first with 1,229 souls, and 397 wagons; Heber C. Kimball, with 662 souls and 226 wagons; Willard Richards, with 526 souls and 169 wagons.[b] When the last wagon left, on the 3rd of July, Winter Quarters was almost deserted. With this emigration were such famous men in Utah history as Lorenzo Snow, Franklin D. Richards, Joseph F. Smith, Newel K. Whitney, Robert T. Burton, Hosea Stout, and many others. Several of the apostles who were to go on missions remained in Kanesville, where, on February 7, 1849, Orson Hyde began the publication of the *Frontier Guardian*.

The companies all followed in the route of the Pioneers. President Young arrived in Great Salt Lake City on the 20th of September, 1848, and within a month all the trains had safely entered the valley. Their presence swelled the population to 5,000 souls.

The Church was now in the "Great American Desert," led thither under the inspired direction of Brigham Young, one of the greatest colonizers our country has ever known. It was a desolate abiding place, shunned by all who passed because of its sterility. It was the most inhospitable and forbidding portion of the vast western region of which the great statesman, Daniel Webster, said: "What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts, or those endless mountain ranges, impenetrable, and covered to their very base with eternal snow?"

Yet, in the heart of this domain, the exiled Latter-day

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a "To those who met them on the route, the strict order of their march, their coolness and rapidity in closing ranks to repel assaults, their method in posting sentries around camp and corral, suggested rather the movement of a well-organized army than the migration of a people; and in truth, few armies have been better organized or more ably led than was this army of the Lord."—Bancroft's *History of Utah*, p. 284.

b There were besides in all the companies, 2,012 oxen, 983 cows, 131 horses, 116 mules, 634 sheep, 334 loose cattle, 337 pigs, 904 chickens, 184 dogs, 54 cats, 3 goats, 1 goose, 5 ducks, 11 doves, 1 squirrel, 5 hives of bees.

Saints chose to build their homes. They loved it because of its promise of liberty; because of the freedom that encircled them. By arduous toil and the blessings of God, they have built their numerous thrifty cities, subdued the sandy desert, made a garden of the wilderness, and expanded over its distant borders to plant their settlements in many surrounding states.

CHAPTER XXVI

Colonization

To obtain pasturage for their stock, several of the pioneers, soon after their arrival, pressed north, founding the settlements in what is now Davis county.[a] These new places continued to thrive, and before the close of 1848 there were colonies near the present Bountiful, Kaysville, Farmington, and in other places. In January of that year Captain James Brown purchased the Miles Goodyear claim which included the present site of Ogden City, and the greater portion of Weber county.

These movements to occupy the land were made agreeable to the instructions of President Young, and were a part of his grand scheme to colonize the mountain region with his people. Upon his arrival, in September, 1848, this matter was uppermost in his mind, but he found that the first great question to be solved was how to husband the short supply of food. The crops were not so abundant that there would be sufficient for the now increased population. The new companies had brought only little with them. As a result, before a new harvest, there was great scarcity of food, much privation and suffering among the people, which, however, were materially alleviated by the spirit of kindness, oneness and helpfulness that prevailed.[b] In community fashion the needy were helped by those who had supplies. To add to their misfortunes, the winter of 1848-9 was very severe.

It was while the people were thus distressed that Heber C. Kimball prophesied that within three years "States goods" would be sold cheaper in Salt Lake Valley than in New York. His prophetic utterance found remarkable fulfilment when the

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a So named after Captain D. C. Davis of the Mormon Battalion, who settled near the present site of Farmington.

b "Roots had to be dug from the ground for food, raw hides were torn down from roofs, cut into shreds and cooked. Very little game was found near the city; some fish were obtained."—*Contributor*, Vol. 2, p. 176.

adventurous gold hunters from all parts of the earth made Salt Lake their "half-way house," leaving their merchandise, provisions and implements, with the destitute settlers in exchange for animals to carry them more hurriedly to their destination. This was in 1849, and when the settlers grandly celebrated the second aniversary of their arrival into the Valley, the prophecy uttered the year previous was being fulfilled. At the grand feast, hundreds of west-bound emigrants dined with the happy Saints. But even this manifestation of divine provision was not enough to prevent some of the Saints from contracting the gold fever. It took the best efforts and the wisest judgment of their leaders to intercept the threatened general migration to the golden west, which would have been then as great a calamity as could have befallen the Church.

The people were stirred to activity. In the fall of 1848, five thousand acres of land were plotted for fencing and cultivation, over eight hundred were sowed in winter wheat. The council house was projected, roads were constructed, grist and saw mills were erected, bridges built, and a proposition was made to bring the waters of the Big Cottonwood to the city. Lots were distributed to the settlers, some of whom, moving out of the "Fort," settled upon these. To obviate the inconvenience of a lack of circulating medium, pending the procuring of a stamp to coin the gold dust brought by the Battalion men, a paper currency was issued in January, 1849. Fifty-cent and one-dollar bills, upon which the first printing in the Valley was done, were stamped; and a resolution was passed placing certain Kirtland Bank Bills in circulation, thus making these notes as good as gold in fulfilment of a prophecy to that effect by the Prophet Joseph. Later, the gold dust was coined into $2.50, $5, $10 and $20 pieces which were used until superseded by legal tender, when they were disposed of as bullion to the Federal mints.

Keeping constantly in view their religious duties in the midst of their temporal labors, the organizations of the Church were never neglected. On February 12, 1849, the quorum of Twelve was filled by the calling and ordination of Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards to the apostleship. A permanent stake organization was also

perfected, and the city was divided into nineteen ecclesiastical wards with a bishop over each. The gathering was not forgotten. In 1849, there were about thirty thousand Saints in Great Britain, ten thousand of whom had joined the Church in the past fifteen months. To assist in redeeming the country, as well as to carry out the commands of God, it was desirable that these should be brought to the mountains. For the purpose of aiding the poor among them to migrate, the Perpetual Emigrating Fund was established in October. A large sum of money was obtained for this fund which was kept in operation thereafter for upwards of forty years, and was the means of assisting thousands to emigrate from the poverty of the Old World to the better surroundings of the New. Bishop Edward Hunter was sent to the frontier to put its provisions into operation, and to take charge of the next season's emigration. At the same time many prominent elders were called to go to various parts of the earth on missions. They opened the Gospel door in France, Scandinavia, Italy, Lower California and in the Society Islands, or were sent to other regions to continue the work of promulgation. The first company brought across the plains by the Emigrating Fund arrived in Salt Lake on the 13th of October, 1850.

Colonization continued. What is now Utah, Sanpete and Tooele counties, were explored and settled, also Sevier, Iron and other southern counties. Later followed exploring parties and colonies to all parts of the territory. In each of these, the various crafts were represented. They provided themselves with plenty of provisions, stocks, implements and other necessaries. They were generally composed of volunteers, and were sent out by the great colonizer, Brigham Young, under proper ecclesiastical organization. Until the introduction of a regular civil government, the Church officers held secular or temporal administration over the people. The public labors were performed under their direction, they were the judges among the people, and under their supervision and advice went on the great work of founding and building cities, of redeeming the desert. Marvelous indeed are the labors of these empire founders. At present, they and their children occupy the country extending for over a thousand miles from

Mexico to Canada, and their numerous thrifty cities and villages are found in the valleys of the mountains in nearly every state and territory of the mighty West. The Saints are the remnants of Israel gathered out from the coasts of the earth, and truly God hath wrought through them "a marvelous work and a wonder."

CHAPTER XXVII

Utah Territory Organized—Events Following

Up to the spring of 1849, when the political history of Utah properly begins, the settlers had been governed exclusively by the excellent ecclesiastical organizations. There had been little need and less time for civil government, but as emigrants of other faiths began to come into their midst, there was a desire among the leaders of the people to come in under the folds of the Union, as indeed there had been from the beginning, notwithstanding they had been driven by fanatics and outlaws of our nation to a foreign country.

By the treaty of Gaudalupe Hildalgo, signed February 2, 1848, the United States had come into the possession of the vast western region from which was afterward formed the states and territories of California, Nevada, Utah, New Mexico and Arizona. The Saints were well nigh the only occupants of the new domain, and they were hopeful and energetic enough to believe that in time they could subdue and occupy the country which they had assisted in wresting from Mexico, and opened up to civilization.

With a view of introducing civil government to this area, early in March, 1849, a convention was called of "all the citizens of that part of Upper California lying east of the Sierra Nevada mountains, to take into consideration the propriety of organizing a territorial or state government." This convention assembled in Salt Lake City on the 4th of March. A memorial, signed by Brigham Young and 2,270 others, was sent to Congress, as a result of this convention, on April 30, asking for a "territorial government of the most liberal construction authorized by our most excellent federal constitution, with the least possible delay," which was carried to Washington by Dr. J. M. Bernhisel.

At the convention, a committee was also selected to draft

a constitution under which the people might govern themselves, until Congress should take action and otherwise provide by law. On the 10th of March, the constitution was adopted and a Provisional Government was organized under the name of the State of Deseret. A legislature, or General Assembly of the State of Deseret, consisting of Senate and House of Representatives, was also elected with powers and duties defined. Brigham Young was elected Governor.[a] Under this form of government purely "Mormon," and not yet sanctioned by the authority of Congress, the new state was governed for nearly two years. Justice was equitably administered to all—both non-"Mormon" and "Mormon," and the decisions of the courts, constantly appealed to by passing emigrants, were remarkable for fairness and impartiality.[b]

On July 2, 1849, the General Assembly of Deseret met at Salt Lake City, and by joint agreement of its two houses, it was decided to pray for the admission of Deseret as a state of the Union. A new memorial was consequently then prepared. Almon W. Babbit was elected delegate to Congress, and was sent to Washington, bearing the memorial and the constitution of the proposed state. Mr. Babbit presented his documents to Congress, with his credentials as delegate from the Provisional State of Deseret, through Senator Stephen A. Douglas, on the 27th of December of that year; but his petition was denied, and he was, of course, not admitted to Congress. Instead, after a delay of nine months, Congress passed a bill entitled, "An act to establish a territorial government for Utah," providing for the organization of Utah Territory, which was signed by President Millard Fillmore, and went into force on the 9th of September, 1850. The President appointed officers for the Territory, as follows: Brigham Young, Governor; B. D. Harris, Secretary; Joseph Buffington, Chief Justice; Perry C. Brocchus

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a Willard Richards, secretary; Horace S. Eldredge, marshall; Daniel H. Wells, attorney-general; besides an assessor and collector, a treasurer, and supervisor of roads; also three judges—Heber C. Kimball, chief justice, and John Taylor and Newel K. Whitney, associates. The Bishops of the several wards were elected as magistrates.

b So testified Captain Howard Stansbury, of the U. S. Army Corps of Topographical Engineers, who came to Salt Lake City, on the 28th of August, 1849, wintered there, and remained with his expedition in the Territory for a whole year, exploring and surveying the Valley of the Great Salt Lake, also Utah Lake and its vicinity, also a route from the valley to Fort Hall. His widely circulated report to the Government is authority throughout the world in relation to Utah and the people who reclaimed it from a desert.

and Zerubbabel Snow, Associate Justices; Seth M. Blair, Attorney; and Joseph L. Heywood, Marshal.

The news of the organization of the Territory and the appointment of the Governor and other officers did not reach the valley until January 27, 1851, being even then unofficially conveyed by way of San Francisco, through New York newspapers which were brought to Salt Lake by Mr. Henry E. Gibson.

On the 5th of April, 1851, Governor Young, who had taken the oath of office on the 3rd of February, dissolved the General Assembly of the State of Deseret, and thus changed the provisional to the territorial form of government, merging the State into the Territory of Utah.

Among the more important of the many acts of the Provisional Assembly, afterward made legal by the territorial legislature, may be mentioned the creation of Salt Lake, Weber, Utah, Sanpete, Juab and Tooele counties, and the granting of a charter to the University of Deseret in the winter of 1849-50; the passing of acts incorporating Salt Lake City (January 9), Ogden City, the city of Manti, Provo City and Parowan City (February 6), and the Church of Jesus Christ of Latter-day Saints (February 8), in 1851.

On the first Monday of August, 1851, an election was held, at which were chosen a legislature and a Delegate to Congress, Dr. Bernhisel, who was the first to represent Utah in that body.

With the arrival of Judge Brocchus, in August, all the federal judges were in the territory, and had been assigned by the Governor to their districts. Judge Brocchus (who was appointed with Secretary Harris and Judge Brandebury instead of Mr. Buffington, declined), soon became dissatisfied with his position, being doubtless disappointed in not being elected by the "Mormons" to Congress. The result of this disaffection was a breach, which was a beginning of the long controversy between the Federal judges and the Latter-day Saints.

Being invited to speak at a public meeting early in September, Judge Brocchus shamefully abused the people and their institutions. He was severely rebuked by President Young. Not long after this episode, the Secretary and the two Judges

informed the Governor that they would return to Washington. They did so on September 28, carrying with them the territorial seal, records and documents, as well as $24,000 appropriated by Congress for the per diem of the legislature. These "runaway judges and secretary," by which sobriquet they became known, made their report to the proper national officials, and falsely asserted that they were forced to leave Utah on account of the lawless actions and seditious tendencies of Governor Brigham Young and the majority of the citizens. Their scheme to create trouble for the Saints did not succeed, however, as they had expected, for they were forced to retire, the President appointing in their stead, on the 15th of August, 1852, Lazarus H. Reed, chief justice, with Leonidas Shaver, associate, and Benjamin G. Farris, of anti-"Mormon" book fame, secretary. The vacancies in the meantime were temporarily filled by gubernatorial appointment, a full explanation being rendered to the President of the United States. The next Federal officials were Chief Justice John F. Kinney, appointed August 24, 1854; Associate Justice George P. Stiles, August 1, 1854; Judge W. W. Drummond, September 12, 1854. The latter two became chiefly instrumental in bringing about the "Utah War."

While these political changes were being made, other more important events were transpiring among the people of Utah. Desiring a closer association with the other citizens of the Union, the Governor and Legislative Assembly, as early as March 3, 1852, memorialized Congress for the construction of a national central railroad to the Pacific coast, also for a telegraph line, setting forth among other things as their reasons for this desire "that the immense emigration to and from the Pacific requires the immediate attention, guardian care and fostering assistance of the greatest and most liberal government on the face of the earth." "That an eligible route can be obtained—that the mineral resources of California and these mountains can never be fully developed to the benefit of the people of the United States without the construction of such a road; and upon its completion the entire trade of China and the East Indies will pass through the heart of the Union, thereby giving our citizens almost the control of the Asiatic

and Pacific trade, pouring into the lap of the American States the millions that are now diverted through other commercial channels." Again, in Governor Young's message to the legislature, in 1853, he urges the necessity of a national iron highway, and calls attention to the importance of properly presenting the matter before Congress. A great mass meeting was accordingly held in January, 1854, in which the people took steps to further memorialize Congress for the construction of a railway via Salt Lake City to the Pacific. But other petitions were necessary, and over fifteen years were to elapse before the iron horse should awake the echoes in their mountain retreat.

With the arrival of fresh emigrants, the growth and extension of the cities and villages continued, until there was a chain of thirty "Mormon" settlements from Bear River, on the north, to the rim of the Great Basin, on the south, and to the east and west of Salt Lake City. Public buildings and stores were erected, coal and iron mines developed, grist and saw mills were busy in all parts. Encouraged by legislative appropriation and protection, home manufacturing establishments sprang up in various places. Ten thousand dollars of the territorial revenue of something over twenty-six thousand, were expended for fostering infant industries, for surveys, roads and bridges and for educational purposes. It should be remembered that among the "Mormon" colonizers, the school house was the first public building to be erected in every settlement.

On April 6, 1853, the corner stone of the great Temple at Salt Lake City was laid, ground having been broken for the foundation on the 14th of February previous. It was dedicated forty years later, April 6, 1893, and has been pronounced "a structure unsurpassed if not unequaled for beauty and sublimity by any other edifice in America."

At the October conference, 1853, many were called to strengthen the settlements in Iron, Tooele, Sanpete, Box Elder and Juab counties.

As a rule only little trouble was experienced with the Indians, owing chiefly to the wise course adopted by President Young in treating them. His life-long policy toward the red

men, which has saved much property and many lives in Utah, is embodied in this utterance of his which he ever put faithfully into practice as a private individual, as Governor and Government Indian Agent, and as President of the Church: "It is cheaper to feed the Indians than to fight them." But their treatment under these conditions, and with the careful diplomacy of the great "Mormon" leader, did not entirely prevent conflicts with them. The first troubles occurred in 1850-1, then followed a period of peace until 1853, when the Ute war broke out, instigated doubtless by Mexican traders, who came to Utah and supplied the Indians with firearms, ammunition, horses, etc., taking in exchange Indian women and children, who were subsequently sold into slavery. Governor Young proclaimed against this traffic, which displeased both traders and Indians. Passing emigrants also did much injury by shooting Indians without cause. In the spring of 1854, the trouble was ended in a treaty of peace. As a result of the conflict, about twenty whites and a large number of Indians were killed, while the people and the territory together suffered a loss of about $300,000.

The chief item of religious interest was the public avowal of polygamy, at a conference of the Church in Salt Lake City, August 29, 1852. Plural marriage, included in the doctrine of celestial marriage, was practiced long before this time by the Saints in Nauvoo, Winter Quarters, and also in Utah. It was first made known to Joseph Smith, the Prophet, in 1831; and in Nauvoo, in 1841, was introduced by him to a number of leading elders, and practiced by them and the Prophet.[a] The revelation on celestial marriage was recorded July 12, 1843.[b] Celestial marriage may, but does not necessarily, include a plurality of wives; it consists of the eternity of the marriage covenant between man and wife. When a marriage is sealed by the Holy Priesthood, which has power to bind on earth and it is bound in heaven, the man and wife have not alone claim upon each other in time, but in eternity also — they are husband and wife after the resurrection. The doctrine revolutionizes the idea of marriage as entertained by mankind

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a See Jenson's *Historical Record*, pp. 219-234; *Gospel Doctrine*, pp. 619-20.
b Doctrine and Covenants, Section 132.

in general, which is usually considered to be a contract lasting only in this life; and declares that the association of the sexes thus entered into is eternal, that our relations here as husbands, wives, families, continue in the celestial spheres. Marriage thus becomes one of the chief means of man's exaltation and glory in the world to come, whereby he may have endless increase of eternal lives, and attain at length to the power of the Godhead.[a] It was this glorious doctrine, in connection with baptism, redemption and sealing for the dead, that was the uppermost theme of the Prophet Joseph during the last two years or more of his life.

On this August day, here amidst the liberty of the mountains, Brigham Young saw fit to publicly proclaim this consoling doctrine, including also that portion of it relating to the plurality of wives—the latter a principle which Joseph and the leading elders only, had heretofore privately entertained and practiced, because it came in conflict with the prejudice, education, traditions and sentiments of the age. Then followed the promulgation of the doctrine by missionaries to the whole world. Afterward, polygamy became the leading question for contention between the officers of the government and the "Mormons," until the practice was finally suspended by a manifesto of President Wilford Woodruff, dated September 24, 1890. At the following October conference the Church accepted his declaration as authoritative and binding, and a plurality of wives is now neither taught nor practiced. But marriages for time and eternity are entered into by all the faithful Saints in the holy temples which dot the landscape of their Zion.

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a "God, Himself, was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens . . . It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us."—*History of Joseph Smith, Millennial Star*, Vol. 23, page 246.

CHAPTER XXVIII

Events from 1854 to 1857

As Governor Young's first term was drawing to a close, it became evident that the false stories circulated about him and his people, chiefly by the "runaways" and by Secretary Ferris, had so influenced the Nation's Executive that he would not appoint the "Mormon" governor for a second term. The action of Colonel E. J. Steptoe, however, changed his determination. The Colonel arrived in Utah in August, 1854, with a detachment of troops on his way to California. To him President Franklin Pierce tendered the governorship. This the Colonel respectfully declined, and with leading citizens, "Mormon" and non-"Mormon," federal officials and army officers, petitioned for the re-appointment of the present incumbent. The memorial had the desired effect. The request was granted, and Brigham Young received the appointment as Governor and Superintendent of Indian Affairs.

Colonel Steptoe remained with his troops in the territory over winter, continuing on good terms with the Saints. He had orders to arrest and bring to trial the perpetrators of the Gunnison massacre,[a] which he succeeded in doing. Eight Indians being arrested were tried for murder; among them was the chief Kanosh, who, with four others, was acquitted, while a verdict of manslaughter was returned against the remaining three.

In the spring of 1855, Morgan county was settled by Jedediah Morgan Grant. Orson Hyde pushed west and established a colony in Carson Valley, now in Nevada. During the Buchanan War that soon followed, the settlements in the valley were broken up.

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a Lieutenant John W. Gunnison, afterwards Captain, had assisted Captain Stansbury in his labors. Encamped on the Sevier, engaged in surveying a railway route, he was cruelly killed by the Indians, October 25, 1853. Gunnison, Sanpete County, was named in honor of this friend of Utah and her people. He wrote a valuable and impartial work on *The Mormons*.

On the 10th of May, 1855, Charles C. Rich, George Q. Cannon, Joseph Bull and others left for San Francisco. There, Elder Cannon established the weekly *Western Standard*, publishing the first issue on the 23rd of February, 1856, about which time his translation of the Book of Mormon in the Hawaiian language also appeared.

Judge George P. Stiles, succeeded Judge Snow, at the expiration of the latter's term, in 1854. After the death of Chief Justice Reed, in New York, in March, 1855, Judge John F. Kinney was appointed to succeed him. Judge Leonidas Shaver died in Salt Lake City, June 29, 1855, and was succeeded by Judge W. W. Drummond. Both Judges Reed and Shaver were greatly respected by the people, who sincerely mourned their death.

The legislature met for the first time in Fillmore, the new capital of the territory, on the 10th of December, 1855. In January of the following year, the population of the territory is given as 76,335. During this session another unsuccessful effort was made for the admission of Utah into the Union. John Taylor, then editor of *The Mormon*, in New York, and George A. Smith, were elected delegates to present the memorial and constitution to Congress. Cache and Box Elder counties were created besides a number of counties in Carson Valley.

The crops of 1854-5 had failed owing to drought and grasshoppers. The winter of 1855-6 was unusually severe. Cattle and sheep by the thousand died from cold and starvation. As a result of these combined calamities, the Saints suffered greatly and were once more driven to roots for subsistence. Some there were who had provided for the famine, but their little stores were soon exhausted by their willingness to help the needy. Those who had, gave to those who had not. Much suffering was thus relieved or prevented. "Unity and equality—those watch-words of the United Order—were once more emphasized in the dealings of the 'Mormon' people with one another and with the needy of all classes and creeds among them."[a]

To add to the troubles of these times, the Indians precipitated another war known as the Tintic War. It caused the

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a Whitney's *History of Utah*, Vol. I, p. 548.

death of twelve of the settlers. Indian depredations on the plains were also numerous in 1856.

But that year's greatest calamity, penetrating the whole Church with its grief and gloom, befell the late handcart companies. "It had been decided by the 'Mormon' leaders that a cheaper and more expeditious method of bringing the emigrants across the great plains would be by handcarts in lieu of ox-teams and wagons. The carts, manufactured on the frontier, were to carry the baggage and provisions, and the stronger men were to pull them."[a] There were in all five companies of Emigrating Saints, mostly from England, who had decided to cross the plains in that way, traversing deserts, wading rivers, climbing mountains, a distance of thirteen hundred miles to Salt Lake City. Three companies arrived in the Valley after a three months' journey, comparatively in good condition; but the last two were caught in the snows and storms of an early winter. After suffering starvation and untold hardships their remnants finally arrived in the Valley, the last delayed company, composed of six hundred persons, having lost more than one-fourth of their numbers by death. All would have shared the same fate had not relief parties, risking their own lives, gone to their assistance.

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*a*For full accounts of the handcart companies, written by John Chislett and John Jaques, see Whitney's *History of Utah*, Vol. I, pp. 558-564. See also *Improvement Era*, for an illustrated account, Vol. 17, pp. 3, 108, 201, 287.

CHAPTER XXIX

The Utah Expedition

While Judges Reed and Shaver had been regarded with much favor by the Latter-day Saints, and Judge Kinney was now so regarded, it was evident from the first that Judges Stiles and Drummond would not so be considered. The reason is plain. Their characters were so low and vicious as to command no respect. The former was a characterless renegade "Mormon;" the latter, a gambler and lecher.[a] And these two men, but more especially Drummond, did more than any others to bring about the trouble which is known as the "Mormon War," or properly speaking, President "Buchanan's egregious blunder."

Little attention had been paid by the General Government to Utah. It had taken occasion to slight her and her just demands, in the matter of admission to the sisterhood of states, and in appropriations such as were made to other territories for the expense of their legislatures, state houses, Indian outbreaks, etc. Then, to make matters worse, such political adventurers as have been named were sent to be the judges of the people. These, finding no sympathy among an honest community, laid plans to still aggravate the existing suspicions and indifference of the Federal officials toward the Latter-day Saints.

Finding their courts overcrowded after the departure of the "runaway judges," the Utah Legislature passed an act, in 1852, giving the probate court "power to exercise original jurisdiction, both civil and criminal, as well in chancery as in common law, when not prohibited by legislative enactment." Thus arose complications. The federal judges declared that these courts nullified the powers of the higher tribunals, while the Saints maintained that without the powers of the probate courts, they would be left practically without civil and crim-

a Speaking of Drummond, Bancroft, *History of Utah*, p. 490, says: "Leaving his wife and family in Illinois without means of support, he brought with him a harlot whom he had picked up in the streets of Washington, and, introducing her as Mrs. Drummond, seated her by his side on the judicial bench."

inal jurisdiction. Judges Stiles and Drummond, contrary to the practice of their predecessors, made a direct issue by ignoring the authority of the lower courts and their officials. The people would not sustain them in this movement, and, being powerless to proceed, Judge Stiles was compelled to adjourn his court. Returning to Washington, in the Spring of 1857, he made affidavit to this effect, declaring, among other things, that his records had been burnt and he threatened with violence. The records, it is true, had been removed from his office, but were in safe keeping, being later produced. But his report went abroad, creating much adverse criticism of the people.

Judge Drummond became very unpopular, not alone for moral reasons, but also for his judicial course. At length, he concluded to resign. His letter of resignation, dated March 30, 1857, sent to Attorney-General Jeremiah S. Black, sets forth his reasons for this action. He conjures up many wicked lies and groundless accusations. He charges that the records, papers, etc., of the supreme court had been destroyed by order of the Church; that the federal officers were constantly insulted, harassed and annoyed without redress. He charges the Governor with improperly pardoning criminals, advising jurors beforehand, so that no charges but his are obeyed. The judiciary is treated as a farce, the "officers are insulted, harassed and murdered for doing their duty." Closing, he suggests that a new Governor be appointed and "supported with a sufficient military aid."

This report, and a letter written by a mail contractor named W. F. Magraw, also minor complaints from Indian agents and federal officials, led President Buchanan, without further investigation, to conclude that a rebellion existed in Utah. It has also been said, and fairly well shown from reliable sources, that he was instigated by a rebellious desire to scatter the Union forces in case of a conflict with the South on the slavery question, which was then the uppermost topic in the country. The Saints then as now and ever, loyal to their country and its institutions, made answer to all the charges as they were published, but their explanations were deemed insufficient. Brigham Young was superseded in the governor-

ship by Alfred Cumming, and an army of two thousand five hundred men, well equipped and supplied, was organized and ordered to march to Salt Lake City, ostensibly as a *posse comitatus* to sustain his authority; or, if need be, to put down the alleged lawlessness by force. The commander of the troops was instructed, under date of June 29, 1857, how to proceed.

The mails to Utah had been stopped, leaving the people as ignorant of the coming of the army as they were of having rebelled against their country. It was not until the 24th of July, while patriotically celebrating at the head of Big Cottonwood Canyon, their advent into the territory ten years before, that President Young and his people were apprised of the startling news by three "Mormon" messengers from the east.[a] In the evening, President Young called the people together, and, addressing them, said among other expressions: "Liars have reported that this people have committed treason, and upon their misrepresentations the President has ordered out troops to assist in officering this territory. . . . . We have transgressed no law, neither do we intend to do so; but as for any nation coming to destroy this people, God Almighty being my helper, it shall not be." Then the celebration went on. There was no excitement, but war became the uppermost theme thereafter.

On the 8th of September Captain Van Vliet arrived in Salt Lake City, meeting with a cordial reception; his mission was to purchase supplies, and to inform the "Mormons" that the government would not molest nor interfere with them. The object of sending the troops was to install the new officials.

"I believe you tell the truth," replied Brigham, in an interview on September 9, "that you believe this—but you do not know their intentions as well as I do. . . . We have plenty here of what you want, but we will sell you nothing. Further than this, your army shall not enter this Valley."

President Young's experience with military bodies in Missouri and Illinois, had led him to lose confidence in their asserted designs, and to be suspicious of their intentions. Why had not the officers been sent without the army? There had been no resistance to the civil authorities heretofore, why was

[a] Abraham O. Smoot, Judson Stoddard, and O. P. Rockwell.

it now necessary to install them by the aid of troops? The real design was evidently hidden. It was the extermination of the "Mormons," the spoliation of their homes and possessions, their complete annihilation. So thought Brigham Young, and he dealt accordingly.

The Captain remonstrated, saying that even if the mountain passes could be defended against the army now coming, reinforcements would be sent the following season to overcome all opposition. To which President Young replied: "We are aware that such will be the case; but when these troops arrive, they will find Utah a desert; every house will be burned to the ground, every tree cut down, and every field laid waste."

The Captain was as deeply impressed as he was astonished. He returned to Washington to report to the Secretary of War.

Following the Captain's departure, Governor Young declared the territory under martial law, September 17. The Nauvoo Legion was thoroughly organized under Lieutenant Daniel H. Wells, and two thousand and five hundred men, young and old, were mustered to prevent the entrance of the troops into the Valley. Early in October, the government army supply trains were burned at Green River by Lot Smith, followed by the destruction of Fort Bridger. Finally the invading troops, crippled, starved and frozen, were forced to go into winter quarters on Black's Fork. Excepting a guard, the Utah Militia returned to their homes early in December. So matters rested until Spring, when it was fully expected the conflict would begin anew.

Meanwhile Governor Young had asked Colonel Thomas L. Kane to present the true situation before President Buchanan. Having done so, the President dispatched the Colonel to Utah as private government envoy with a conciliatory message. He reached Salt Lake City, February 25, 1858, and learned that there would be no objections to the entrance of the new governor without the army, which would not be allowed to accompany him or to quarter in any city or settlement of the territory. Departing over the snows for Black's Fork, Colonel Kane soon convinced Governor Cumming that he had no need of the army. Then the two departed for Salt Lake City, arriving there April 12. After a cordial meeting with President

Young, Governor Cumming was duly and peaceably installed in his new position. His noble peace mission now ended, Colonel Kane returned to report his success to Washington.

What was now to be done with the army?

In June Governor Powell of Kentucky, and Major McKulloch of Texas, met President Young as a Peace Commission in Salt Lake City, bearing from the national Executive a full and free pardon for all past seditions and treasons for all of the "Mormons" who would submit to national authority.

President Young stated his position: "I thank President Buchanan for forgiving me, but I really cannot tell what I have done. I know one thing, and that is that the people called 'Mormons' are a loyal and law-abiding people, and have ever been. It is true Lot Smith burned some wagons containing government supplies for the army. This was an overt act, and if it is for this that we are to be pardoned, I accept the pardon."

It was then agreed that the army might come into the basin, but should not quarter within forty miles of the city, nor in any settlement of the territory. Entering Salt Lake City, June 26, they founded Camp Floyd, thirty-six miles south, where they remained until 1860. The last remnant departed in 1861. Many of the soldiers participated in the Civil War, in which Albert Sidney Johnston, the commander of the Buchanan Expedition against the "Mormons," took part as a rebel.

Upon first entering the Valley, the troops were deeply moved by the desolation which they witnessed all about them. With no faith in the promises of armies, the Saints, thirty thousand strong, had fled south, to what destination they knew not. Their deserted villages and cities were inhabited only by the guards who had been left with torch in hand ready to fire their dearly-earned homes and possessions, in case the hostile army should invade their land to repeat the scenes of Far West and Nauvoo. In vain Governor Cumming pleaded with them to remain. Said President Young, "We know all about it, Governor. We have on just such occasions seen our disarmed men hewn down in cold blood, our virgin daughters violated, our wives ravished to death before our eyes. We know all about it, Governor Cumming."

"The Move" attracted attention to the sacrifice of this people, and to the wrongs inflicted upon them, redounding to their praise in the press of Europe and the Union. The public saw in it heroism, devotion, sincerity. The tide turned in favor of the "Mormons." When the object of "the Move" had been realized, the people returned to their cities and habitations which had been placed sincerely upon the altar of sacrifice, but this time not required of them. Thus ended the "war." It had cost the country fifteen million dollars, exposed the government to ridicule, and accomplished nothing; but it won for the Latter-day Saints esteem, respect, a recognition by the outside world of their devotion to principle, their bravery in time of peril, their loyalty to country.

CHAPTER XXX

A Period of Recuperation

The time between the departure of the army and the advent of the great transcontinental railway line may aptly be termed a recuperation period in the history of the Saints. During these years, they not only advanced in spiritual things, possibly to a greater degree than heretofore since their arrival in the valleys of the mountains, but they prospered more abundantly in temporal affairs. It was an epoch of telegraphs, railways and trade.

Owing in a degree to the vicissitudes of 1854-5-6, many of the members of the Church had become weary in their incessant struggle with hardships. This condition led to neglect of duty, which in turn resulted in the loss of faith, accompanied by moral transgression. Every triumph that the Saints had so far achieved in their wonderful career, had been won by and through their faith. Religion had been their stimulus, their support. So it must continue. To this end the "reformation" was begun, to revive the lost faith of the indifferent and sinful. Its labors began at a conference at Kaysville, September 15, 1856, spreading thence throughout the entire Church, at home and abroad, continuing with much enthusiasm into the spring and summer of 1857. Bishops, missionaries and leading elders everywhere took part. Repentance, a turning away from pride, covetousness, physical and moral uncleanliness, and other abominations, were required of the people. Humility prevailed, and there was a general renewal of covenants, so that the Saints again found favor in the sight of God. Thus this movement, while doubtless overdone in some instances, resulted as a whole in much good. Without the resulting purification it is doubtful whether there would have been so general a response to the sacrifices of "The Move," or such a healthy growth in the years following.

The Overland Telegraph was completed October 18, 1861. Less than three years and three months had passed since the

memorable day in the world's history, August 17, 1858, when the first Atlantic cable was completed. Now the electric messenger penetrated the continent, and bore its instant tales from sea to sea, through the home of the Saints, placing them in immediate communication with the whole world. It was the signal of a new era about to dawn upon them, but they were preparing themselves for the changes that it would bring. The facility with which the Saints adapt themselves to progressive, altered conditions, has often been a subject of remark. The present case was no exception.

Torn as the nation was at this time by internal strife, it is a significant commentary upon the loyalty of the Saints that the first message which passed east over the completed line, from President Brigham Young, read: "Utah has not seceded, but is firm for the Constitution and laws of our once happy country."

In January, 1862, another unsuccessful trial was made by the Saints to obtain statehood for Utah. Hons. William H. Hooper and George Q. Cannon were the delegates elected to present the state constitution and memorial to Congress. The people labored diligently to secure Utah's admission to the sisterhood of states, their motto being: "We can redress our grievances better in the Union than out of it." Significant words, indeed, in view of the great national controversy over secession.

It was on the 2nd day of July, of this same year, that President Abraham Lincoln approved and signed "an act to punish and prevent the practice of polygamy in the territories of the United States and other places, and disapproving and annulling certain acts of the Legislative Assembly of the Territory of Utah." The provisions of this act became a dead-letter upon the statute books for many years. There was, however, an effort made by Governor Harding, in 1863, to punish President Young under this law, but for lack of evidence the jury failed to indict, and so the matter rested. It being President Lincoln's policy to let the "Mormons" alone, Governor Harding, upon their petition, was dismissed for his pains. Then followed a time of political peace, broken only by the efforts of Col. P. E. Connor to establish a military in lieu of a civil government in the territory. Col. Connor is credited, and very justly, too, with being "the father of Utah mining;"

he was the founder of Camp or Fort Douglas, and his troops, California volunteers who had enlisted seven hundred strong to fight Southern rebels, being detained in Utah, did good service in checking Indian depredations north of Cache Valley, for which the colonel was made Brigadier-General. But his scheme to establish military power in Utah utterly failed.

The next important event was the establishment of the Deseret Telegraph Line. With little ready means the Saints built five hundred miles of this line, between 1865 and 1867, at a cost of $150 per mile, thus placing their principal settlements, now extending in all directions, into instant communication with one another and with the leaders of the Church, whose counsels and instructions thus could be transmitted rapidly to every portion of the territory. This line was kept in constant service by the Church, until 1900, when, by sale, it passed into the hands of the great Western Union system.

In 1868, the approaching railroad warned the inspired leader of the Saints that the isolation which had made Zion a peculiar people would soon be destroyed. There would be great financial and social changes. To guard the money interest of the people, as well as to insure their temporal supremacy, President Young announced, "that it was advisable that the people of Utah should become their own merchants." Then followed the organization of Zion's Co-operative Mercantile Institution, which began business early in 1869. Branches were established in nearly all the settlements, and while many failed, or have gone out of business, there can be no question about the benefit that resulted to the community from this movement. There were several branches of the institution for years. The parent house has an enormous trade, and may be said to constitute the temporal mercantile bulwark of the "Mormons." It has helped materially to preserve them as a community; it has earned for them a financial influence abroad, while it has aided in maintaining a uniformity in prices, and has been a ballast to trade at home; it has held the money resources of the people within themselves, and in great measure it has insured the social unity of the Saints.

The Union Pacific Railway was completed as far as Salt Lake Valley on the 8th of March, 1869. At length the petitions and desires of the Utah pioneers were answered. But

their influence was not all that offered to aid in this monstrous enterprise. With their own hands, the "Mormons" graded a highway from the head of Echo Canyon to Ogden City. Its eastern end traverses the plains for many hundred miles over the road which they pioneered. At Ogden City, on the eventful day named, the assembled multitude now greeted the iron horse with shouts of, "Utah bids you welcome;" "Hail to the great national highway." On the 17th of May following, the Utah Central Railroad, from Ogden to Salt Lake City, was begun, being completed on the 10th of January, 1870.[a] It was purely a "Mormon" enterprise. Then followed the building of the Utah Southern (May, 1871), and the Utah and Northern (September, 1871), now of the Oregon Short Line system.

In the meantime, missionaries were constantly sent to the nations of the earth, and emigrations, for which hundreds of teams yearly were forwarded to the Missouri, from various lands, continued to swell the population. New settlements were formed.[b] Thrift and industry made the barren places fruitful.[c] The thirsty plains and valleys smiled with verdure, at the touch of the magic streams directed by the toiling husbandman. Peace prevailed in the mountain Zion.[d] Children listened with wonder to the tale of the pioneer. Schools and meeting houses[e] sprang up in every village, attended by a happy youth and a thankful people, content in their homespun. Virtue dwelt by the side of honesty, and the fear of God, in the hearts of the people.

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a An appropriate celebration of the 50th anniversary of the event was held in Salt Lake City, Jan., 1920, attended by hundreds who helped to build the road. A banquet was given the veterans and workers in the Hotel Utah, and later a program of music and speeches was presented in the Tabernacle, where President Heber J. Grant presided.

b Bear Lake Valley and Wasatch county were settled in 1863, Sevier and Piute counties in 1864.

c Portions of the Territory were severely afflicted by the grasshoppers, which pest appeared in 1867, and continued until well along into the '70's, often totally destroying vegetation for years together.

d The exception to this was the Black Hawk Indian trouble in 1866-7, in southern counties. The Utah militia, under Gen. D. H. Wells, did good service in protecting the settlements.

e The Tabernacle at Salt Lake City was so far completed, in 1867, that the October conference was held therein. At this time, Joseph F. Smith was called and ordained to the apostleship.

The *Deseret News* was first issued as a daily in Nov., 1867; as a weekly, June 15, 1850; as a semi-weekly, October 8, 1865. The *Ogden Junction* was first issued January 1, 1870, which was supplanted in May, 1881, by the *Ogden Herald*, which name was changed to the *Ogden Standard* in 1888; the *Salt Lake Daily Herald*, June 6, 1870, and the *Mormon*, later the *Salt Lake Tribune*, in January, 1870. The *Salt Lake Daily Herald* suspended with its issue of July 16, 1920.

CHAPTER XXXI

Official Crusade—Death of President Young

With the introduction of President Young's mercantile policy, arose a schism, known as the "Godbeite" or "New Movement," which threatened a dangerous break in the Church. A number of disaffected "Mormon" merchants began to oppose President Young, and what they termed his "one man power," and his temporal leanings, exemplified in the organization of Z. C. M. I., the building of railroads, and other secular enterprises. These elders, being excommunicated and joined by anti-"Mormons," became the nucleus of home opposition from which grew, in the early months of 1870, the so-called Liberal Party whose bitter and unscrupulous warfare against the Saints is almost without a parallel in the history of political strife. To the agitations and misrepresentations of this party, coupled with the co-operation of Mr. Schuyler Colfax, Reverend J. P. Newman and conspirators and allies at the seat of Government, may be attributed the missionary judicial crusade that overwhelmed the Church and its leading men with persecution, under the administration of President U. S. Grant, in 1870-1 to 1875. While Mr. Colfax and his eastern associates were doubtless sincere in their desire to fight polygamy, the overthrow of which was the aim of their warfare, no one doubts that their allies in Utah had solely another object in view—the political control of the Territory—they were determined to rule or ruin.

President Grant was inaugurated on March 4, 1869. The assassination of Abraham Lincoln, at Ford's Theatre, by John Wilkes Booth, had taken place, April 14, 1865. The "let them alone" policy of President Lincoln, and practically followed by President Andrew Johnson, was from now on abandoned by the President who, thoroughly filled with the misrepresentations of the party and their allies referred to, determined to solve the "Mormon" problem, termed the "twin relic," by special legislation and judicial machinery, or,

these failing, by the sword, as slavery had been determined. It was claimed by the "new movement" people that they averted a war; in other words, induced the administration to abandon, to some extent, a proposed military subjugation of the territory. It was then decided to proceed against the "Mormons" through appointed federal officials. To begin with, the proper men were found in Governor J. Wilson Shaffer and Chief Justice James B. McKean, the most determined foes that the "Mormons" in Utah ever had. To aid them in their bigoted mission, the Government sent soldiers to act as a "moral force" in the protection of "Gentiles" and apostates. Small wonder that illegal processes, packed juries, absurd rulings, characterized the judicial proceedings. Where the law failed to aid them in carrying out their measures, they did not scruple to set it aside by extra-judicial rulings.

The muster of the territorial militia was first forbidden by Governor Shaffer, in 1870, evidently that greater scope might be given the officers to harass the Saints without danger of resistance. The militia had often been called into action to protect the settlements from Indian depredations, serving weeks at a time without pay, either from the territory or the general Government. But from this time on, they were not even allowed to patriotically parade in a 4th of July procession, or upon any other public occasion. In October, 1870, Governor Shaffer died, and was succeeded by Governor George L. Woods, who followed in his footsteps.

The militia was practically disbanded, followed by high-handed judicial acts of Judge McKean, who disgraced his office "in a manner to which the world can furnish no parallel." His mission was to overthrow "Mormonism." "A mission," he declared, "as high above my mere duty as judge as heaven is above the earth." Raising the cry: Federal authority vs. Polygamic theocracy, the crusade was carried on in deadly earnest, until his illegal decisions were reversed by the Supreme Court of the United States. President Young, and other prominent men of the Church, suffered severe annoyances through arrests, and through illegally instituted judicial proceedings, being forced to incur great expense in defending themselves. At length, Judge McKean went to such extremes that the

administration, in sympathy with him as it was, could tolerate his actions no longer, and on the 16th of March, 1875, he was removed because of his fanatical and extreme conduct, and because of several acts of his which the President considered ill-advised, tyrannical, and in excess of his powers as judge. But the Liberals continued their machinations unabated. Nearly every session of Congress was overwhelmed by bills of their framing and concoction, calculated to proscribe or persecute the Saints. The "Poland Bill" was passed June 23, 1874. Their agitations finally resulted in the passage of the "Edmunds' Bill," in 1882, supplemented later by the "Edmunds-Tucker Act."

In the midst of these persecutions and annoyances, the interests of the Church never lagged for a moment. Colonization also continued. An effort was made, in 1873, to establish settlements in Arizona. A large number of settlers from Utah met in Salt Lake City, March 8, and were instructed in their colonizing labors by President Young. Meeting at first with failure, their efforts resulted in the experience which finally led to success, and at present there are many thriving settlements of the Saints in Arizona.

On the 14th of October, the year previous, President George A. Smith left on a trip to Palestine, where, on March 2, following, he and his associates held divine service on the Mount of Olives, on which occasion they dedicated the Land of Palestine for the gathering of the Jews, and for the rebuilding of Jerusalem.[a] Returning, President Smith reached Salt Lake City, June 18, 1873, where he died, September 1, 1875.

In 1874-5 there was a general religious movement among the Indians, hundreds embracing the gospel in Tooele county, St. George, and other places. In January of the latter year, the first Lamanites were married according to the order of the holy Priesthood.

In the summer of 1875 the Young Men's Mutual Improvement Association of the Latter-day Saints was first instituted,

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a "When you get to the land of Palestine, we want you to dedicate and consecrate that land to the Lord, that it may be blessed with fruitfulness, preparatory to the return of the Jews, in fulfilment of prophecy and the accomplishment of the purposes of our Heavenly Father."—*Excerpt from a letter by Presidents Brigham Young and Daniel H. Wells to President Smith.*

the first association being organized in the 13th Ward, Salt Lake City, June 10. Four years later, their organ, the *Contributor*, first appeared (October, 1879).[a] The membership of these associations in 1925 reached one hundred thousand of the sons and daughters of the Saints. The 50th anniversary of the organization was celebrated June 6-10, 1925, with a program, pageant and parade, in Salt Lake City in which more than 12,000 young people from all stakes of the Church took part. The Sunday Schools, first organized in the Fourteenth Ward, Salt Lake City, by Elder Richard Ballantyne, in 1849, had flourished and increased in membership to nearly thirty thousand, in 1875.[b] Secular education was not neglected. Every settlement boasted its schoolhouse and public school which compared favorably with like institutions in the states or territories of equal age, in other parts of the Union. President Young established the B. Y. Academy at Provo, October 16, 1875, and the B. Y. College in Logan, July 24, 1877. The former is now the leading University of the Church, and celebrated its 50th anniversary in appropriate exercises in October, 1925. The Heber J. Grant library building was dedicated on this occasion. The Deseret University, now the University of Utah, opened for the first time November 11, 1850, was prospering. The leaders of the Church have ever been firm friends of true education, and their efforts in this direction have been nobly seconded by the Saints as a community; as a result,

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a *The Contributor*, founded by Junius F. Wells, continued through seventeen volumes, but was discontinued shortly after the death of Apostle A. H. Cannon, which occurred July 19, 1896, he being then the publisher and owner. It was succeeded by the *Improvement Era*, first issued November 1, 1897, the present organ of the priesthood quorums, the Y. M. M. I. A., which had in 1920 a membership of over forty thousand, and the Church Schools. The *Young Woman's Journal* was founded in 1889, by Susa Young Gates, and is the organ of the Y. L. M. I. A., organized in 1869, having a membership now of 50,000. Both of these magazines are owned by the organizations. The *Relief Society Magazine* was established January 1, 1913, and is the organ of that society. The *Children's Friend* represents the Primary Associations, and was first published January 1, 1901.

b The *Juvenile Instructor*, established by President George Q. Cannon, January 1, 1866, is the organ of the Sabbath Schools of the Saints, which had a membership, in 1920, of over 201,000. The enrollment in 1925 reached within a few of 250,000. The *Juvenile* is owned by the Sunday Schools. The *Genealogical Magazine* was first issued Jan. 1, 1910, printed quarterly.

Utah stands today first in educational progress[a] among her sister commonwealths in the West.[b]

Temple building went on. The St. George temple was dedicated at the April conference held in that city, April 6-8, 1877, ordinances for the dead being ministered therein on the 9th. On the 25th of the same month, the temple site in Manti was dedicated, followed, May 18, by the dedication of the ground for the Logan temple.

The organization of the stakes of Zion was completed in the summer of 1877, the quorums of the priesthood were set in order, and the ecclesiastical government was perfected according to the pattern revealed from heaven. In this pleasant labor, the founder of Utah spent his last days.

On the 29th day of August, 1877, President Brigham Young died, surrounded by his family and kind friends. He passed peacefully to rest, sincerely mourned by a whole people whose chief and adviser he had been for thirty-three years. He was one of the great men of the century. His achievements as leader in the Nauvoo Exodus, and as Colonizer of the American desert, will be regarded justly as among the grandest accomplishments of modern times.[c]

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a The position of Utah and Idaho in the educational world is a striking refutation of any statement that the Latter-day Saints foster ignorance. The public, as well as the Church schools, all of which are attended largely if not mostly by "Mormon" children, are fully equal to those of many other states in the Union and in some things lead. The enrollment in the public high schools of Utah, in 1920, was about 14,000; there were 128,846 children in Utah, in 1919, and the amount expended for the support of elementary and secondary schools amounted to nearly six million dollars. Besides, the Latter-day Saints have eleven colleges and academies in Utah, and ten in other states, with an enrollment, in 1920, of over 8,000 students.

In the matter of legislation embracing a part-time educational law for all boys and girls up to 18 years, Dr. C. A. Prosser, Director of William Hood Dunwoodey Industrial Institute, Minneapolis, Minnesota, says: "The bare test of this law has been made into a comprehensive program, for the conservation of children, not equaled on this continent. In this way, Utah has not only taken a foremost place in the galaxy of states, but has made a distinct and lasting contribution to citizenship, efficiency, prosperity and civilization. . . It is eminently fitting that the state of Utah should reach a high water-mark in such an investment for the future. The state itself is the result of such faith and such self-denial, for Utah is known to be the land of thrift, the land of hard toil and earnest saving." (See article "The Utah Program," *Improvement Era*, July, 1920, Vol. 23, number 9.)

b The *School Journal*, reviewing the school exhibit of the various states and territories at the World's Exposition (1893), says: "In the originality and general merit of its exhibit, Utah stands easily first in the Western group. . . . Here behind the western mountains a system of education is being nurtured, that, while it challenges the best elsewhere, owes its upbuilding very greatly to the peculiar stamina of its own communities."

c For an account of the character and leading events in the career of Brigham Young, see Anderson's *Life of Brigham Young*, a companion volume to this *"Brief History of the Church."* See also *Discourses of Brigham Young*, Deseret Book Co., Salt Lake City, 1925.

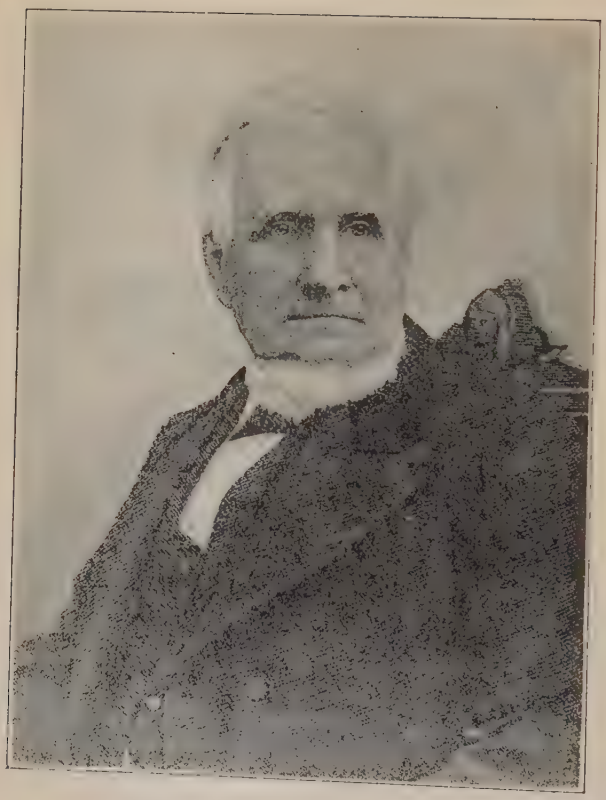
PART V

ADMINISTRATIONS OF PRESIDENTS JOHN TAYLOR, WILFORD WOODRUFF, LORENZO SNOW

1877—1901.

"The Kingdom of God or nothing" was President John Taylor's motto, and the people loved to call him "The Champion of Liberty." He sometimes remarked: "I do not believe in a religion that cannot have all my affections, but in a religion for which I can both live and die. I would rather have God for my friend than all other influences and powers."

President Wilford Woodruff was "honest, unassuming, faithful and industrious," and is said in the days of the prophet Joseph to have been designated "Wilford the Faithful," a title which he deserved to the end.



PRESIDENT JOHN TAYLOR

Born Milnthorpe, Westmoreland, England, November 1, 1808; died Kaysville, Utah, July 25, 1887.

CHAPTER XXXII

John Taylor Chosen Leader

Enemies of the Saints had often prophesied that upon the death of Brigham Young, "Mormonism," so-called, would fall to pieces. It was soon clearly demonstrated, however, that the Church is not founded upon the ability or strength of any man, but rather upon revelation, with Christ as its corner stone.

The order of succession had been decided in Nauvoo. Elder John Taylor, who was president of the Twelve Apostles, with his quorum, now became the presiding authority of the Church. As such, they were unanimously upheld at the 48th semi-annual conference, in October, 1877. On this occasion the authorities of the Church were sustained in their order; first, by the Priesthood of the Church, who voted by quorums, from the highest in authority to the lowest, rising in turns to their feet with uplifted hands; then finally, by the entire congregation. There was a spirit of union which, far from boding dissolution, rather indicated renewed strength, unfaltering devotion to their cause and doctrine.

At the October conference, 1880, three years afterward, the First Presidency was organized for the third time in the history of the Church. John Taylor was chosen President, with George Q. Cannon and Joseph F. Smith as his counselors. President John Taylor was then 72 years of age. He was a native of Milnthorpe, England, born November 1, 1808. He joined the Church in Canada, in 1836, and was called to the apostleship by revelation, in 1838. He had filled numerous missions to England, France (into which land he introduced the gospel), Germany, and the United States. He had extensively engaged in literary labors, having edited Church papers in every country named, save England, besides superintending the translation of the Book of Mormon into French and German, supplemented at that time and later by the publication of important doctrinal works. He was a dear friend of the Prophet Joseph, they having mingled blood at the martyrdom. In all

the travels of the Saints, and in their mountain home, he had always been a leader in their midst. The people had full confidence in him; he was their "Champion of Liberty."

Fifty years had passed since six members met in the State of New York and organized the Church of Jesus Christ of Latter-day Saints. Like the ancient, modern Israel would have a year of Jubilee. That the people might feel its influence, it was agreed at the regular April conference, 1880, on suggestion of President Taylor, to release one-half of the people's indebtedness to the Perpetual Emigration Fund, the principal of which amounted to $704,000 and now, with interest added, to $1,604,000. Out of this amount, it was voted to forgive the poor debtors $800,000, or about one-half of the whole amount, the other half being left for such debtors to pay as were able but had not done so. Then there was due the Church on tithing account, $151,798, $75,899 of which were cancelled on the indebtedness of the deserving poor. It was also agreed to distribute to the worthy poor one thousand good cows, the Church to furnish 300, and the stakes, 700; also 5,000 sheep, 2,000 of which were donated by the Church and the remainder by the stakes.

The year 1879 had been very dry, causing a shortage in crops. There was little wheat in the territory, and so the sisters of the Relief Societies voted to loan out to the needy farmers 34,761 bushels of seed wheat, to be returned at their convenience without interest.

It was to be made a year of rejoicing. Individuals were counseled to relieve their distressed debtors; Z. C. M. I. and the banks were asked to do something in cancelling the debts of the honest poor. The utmost good feeling prevailed, and the Saints generally carried out the counsel of their leader: "While God is blessing us, let us bless one another."

Pioneer Day was celebrated this year with great rejoicings and demonstrations, in Salt Lake City, people coming from all parts of the territory on the occasion. The trades, industries, schools, societies and associations,[a] commerce, art and science,

[a] The Sabbath Schools at this time numbered 33,000; the Improvement Associations of the young men were ten thousand strong. Remembering that the former in 1901 numbered 125,000, and the latter 30,000, we have another witness of the growth and strength of this "marvelous work and a wonder." To this it may be added, showing constantly ad-

were duly represented in the parade. After the grand procession, appropriate reminiscent ceremonies were held in the large Tabernacle. Among the noteworthy parts of the program was the appearance of twenty-five representatives from as many nations where the gospel had been preached.

In the concluding speech on this occasion, President Taylor made this remarkable prophetic utterance: "There are events in the future, and not far ahead, that will require all our faith, all our energy, all our confidence, all our trust in God to enable us to withstand the influences that will be brought against us. . . There never was a time when we needed to be more humble and more prayerful; there never was a time when we needed more fidelity, self-denial, and adherence to the principles of truth than we do this day."

So indeed it proved to be. The next few years were to be among the most trying in the experience of the Church.

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vancing growth, that in 1920, the Sunday School membership numbered 201,448, of which 34,744 were in the 22 established missions of the United States and foreign countries; the Young Men and Young Ladies, 40,226 and 45,678 respectively. Then there were the Relief Societies with 45,413; the Primary Association with a membership of 67,508, and the Religion Class with 43,000. These organizations have grown in increasing ratio each year up to the present.

CHAPTER XXXIII

The Edmunds-Tucker Agitation—Death of President Taylor in Exile

The enjoyment of peace was short. Days of sore trial were at hand. In the summer of 1881, a crusade was inaugurated against the Saints to suppress their institution of plural marriage. It was begun by sectarian opponents and politicians. Beginning in Utah, the agitation soon spread throughout the whole land. Alarming falsehoods of "Mormon" disloyalty, vice, and abominations, soon stirred the people of the nation and their national representatives to a fever heat against the Saints. The politicans were actuated by a hunger for spoils and the emoluments of office, while the ministers were evidently led by disappointment or innate hate. Neither class seemed to care so much for polygamy as for these other considerations. Congress was pressed to enact the pending proscriptive measures. Memorials, protests, declarations, and petitions of the Saints, denying the industriously circulated falsehoods, were of no avail.

The Edmunds law, supplemental to the law of 1862, which had practically remained a deed letter, was signed by President Chester Alan Arthur, the twenty-first President of the United States, on the 22nd of March, 1882, and became law. Polygamy was made punishable by disfranchisement, also a fine of not more than five hundred dollars and imprisonment for not more than three years. Co-habitation with more than one woman, in the marriage relation, was punishable by a fine of not to exceed three hundred dollars and imprisonment not to exceed six months. Polygamists and believers in the doctrine of plural marriage were rendered incompetent to act as jurors. No polygamist could hold office or vote. In 1887, a supplemental act was passed, known as the Edmunds-Tucker law. This gave additional powers to the officers, required certi-

ficates of all marriages to be filed in the offices of the probate courts (whose judges were appointed by the President of the United States), disincorporated the Church, and ordered the Supreme Court to wind up its affairs, and to take possession of its escheated property.

Many thousand persons were disfranchised. A test oath was subscribed to by those "Mormons" who decided to retain their rights of franchise, the election machinery having been placed in the hands of a commission of five appointed by the President of the United States. Their political rights thus interdicted, the "Mormons" were set upon by the judiciary. Mr. Rudger Clawson[a] was the first to answer the charge in the courts. He was found guilty and sentenced, November 3, 1884, to four years' imprisonment, and to pay a fine of $800. Then followed an unjustifiably cruel legal persecution. Upwards of a thousand men were sent to the penitentiary because they would not promise to obey the law and thus discard their families. Hundreds were driven into retirement or exile; families were broken up. There was untold sorrow and heart-suffering in their midst. Juries, obtained by open venire, were unanimous in obeying the bidding of over-zealous prosecuting attorneys who were determined on conviction. As a rule, to be suspected was equivalent to arrest, arrest to indictment, indictment to conviction, conviction to the full penalty of the law. Unprincipled, some of them very immoral, adventurers dogged the steps or raided the homes of respectable veterans, founders of the commonwealth. Government aided in the enforcement of the law by increased special appropriations. Paid spotters and spies prowled among the people. Children were questioned about their parents' affairs; wives, daughters and maidens were often compelled to submit to the shamefully indecent questions with which professional grand juries pestered them. The Saints were passing through a night of dreary darkness. Bereft of the counsels and presence of their leaders, torn with anguish, they were taught the lesson of self-reliance, dependence upon the Lord, faith in God. As a com-

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a Afterwards president of the Box Elder stake of Zion, later a member of the Council of the Twelve apostles, on Nov. 23, 1918, chosen Acting President of the Council of the Twelve, and on March 10, 1921, sustained and set apart as President of the Council.

munity they never faltered, never permitted themselves to be led into acts of violence against their persecutors, though the provocations were numerous and ample. Their enemies, too, desired that they might commit some overt act that a pretext might be found for their utter destruction.

Under these circumstances, President John Taylor, who had retired from public view February 1, 1885, died in exile, July 25, 1887. Thus mourned by Israel in bondage, he passed away a double martyr to the cause he loved, for with him it was "The Kingdom of God or nothing." Said his counselors in the official announcement of his death: "President John Taylor has been killed by the cruelty of officials who have in this territory misrepresented the Government of the United States."

PRESIDENT WILFORD WOODRUFF

Born Farmington, Hartford county, Connecticut, March 1, 1807; died in California, September 2, 1898.

CHAPTER XXXIV

Wilford Woodruff President —Changed Conditions

Upon the Twelve Apostles, with Wilford Woodruff as chief, now devolved the responsibility of the presidency. Apostles Cannon and Smith took their former places in the Council of the Twelve. In this capacity, the apostles continued to act until the annual conference in 1889, when the First Presidency, for the fourth time, was organized, on the 7th day of April, Wilford Woodruff being chosen President. He selected George Q. Cannon and Joseph F. Smith as his counselors.

The crusade continued unabated, probably with less hardship, since the people were in a measure adjusting themselves to their trying conditions. The political history of this period was as full of acts breathing bitterness against the Latter-day Saints as was the judicial. The executive was in full harmony with the judiciary, and their united efforts to crush the people will some day appear as little to their credit as the history of these times, once told in full, will redound to the honor of the afflicted Saints.

In the courts, the "Mormons" contested every step taken by the Government to deprive them of what they considered their religious rights. They deemed plural marriage part of their creed and faith, hence, strongly maintained that Congress could make no law prohibiting the free exercise thereof. But the Supreme Court of the nation, before which tribunal the laws were finally tested, while condemning some of the cruel and unjust methods of enforcing the law, decided that the enactment to suppress plural marriage was constitutional, and that the first amendment to the Constitution, providing for the free exercise of religion, cannot be used to defend this doctrine.

Meanwhile, the Government continued unyielding in its determination to suppress the practice, having in contempla-

tion and threatening the adoption of still harsher measures than used heretofore.

It was while the Saints were in the midst of these afflictions that President Woodruff sought the Lord in their behalf, and in answer to his petitions of anguish, received the word of the Lord authorizing him to advise the Saints to discontinue the practice of plural marriage.

A manifesto to this effect was issued on the 24th of September, 1890, and at the following semi-annual conference, October 6, the assembled Saints accepted the declaration of their leader concerning plural marriage as authoritative and binding. Since then, the doctrine has neither been taught nor practiced.

The people had done their duty. God revealed the doctrine to them; He it was who authorized its suspension. In the face of appalling opposition they had firmly and openly defended it for thirty years. They were justified by their sacrifice and suffering. God accepted of their offerings as he had done once before, when they were hindered in the performance of his will, in Jackson county.[a] The design of God so far had been accomplished. In defending themselves, they had been given the privilege to explain the gospel, to bear their testimonies to the mission of so-called "Mormonism," in the Nation's high places under other conditions rendered inaccessible.

Looked upon at first with some suspicion, the Government and people of the Nation at length believed the Saints sincere, as they are, in their avowal to discontinue plural marriages. This, with the change in political affairs wrought by the disruption of their People's ("Mormon") political party, and the adoption by them of National politics, by which the Saints, theretofore united in all things, became politically divided, brought about an era of "good feelings and changed conditions."

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a Doctrine and Covenants, Section 124, verses 49 to 54.
Roberts *Ecclesiastical History*, p. 416, notes 6, 7, 8.

CHAPTER XXXV

The Temples of the Saints

A distinguishing characteristic of the Latter-day Saints is that they are a temple-building people, resembling, in this respect, Israel of old. As to the purpose and motive behind this distinguishing trait—the modern temple service of the Saints—it must be remembered that ceremonies and ordinances in the temples are for the living, who are present, of course, but largely, also, for the benefit and salvation of the dead who are represented each by a living proxy.

The work comprises:

1. Baptism for the living and for the dead.
2. Ordinances and endowments in the Priesthood.
3. Marriage ceremonies. The Saints regard the marriage ceremony in the temples as the only perfect matrimonial alliance.
4. Other sealing ordinances; embracing the sealing of children in the family relationship.

Temples were erected, first in Kirtland, Ohio, then in Nauvoo, Illinois.

Four magnificent temples, in which the Saints are doing a noble work for the living and the dead, have been reared in Utah to the name of God—one in St. George, dedicated April, 1877; one in Logan, dedicated May 17, 1884; one in Manti, dedicated May 21, 1888; one in Salt Lake City, dedicated April 6, 1893. The completion and dedication of the temple in Salt Lake City were among the most important Church events in the administration of President Woodruff.

At the annual conference, April 6, 1892, the capstone was laid, the ceremonies taking place in the presence of forty thousand people—the largest assemblage ever congregated together in the history of the Church. Nearly all the leading authorities were present to swell the "Hosanna" shouts of the Saints who

had come to witness the ceremonies for which they had longed and waited these many years. Services at 10 a. m. on the morning of the 6th were first held in the tabernacle. The great audience of ten thousand, with many thousands who could not gain admission, adjourned to the south side of the temple at 11 a. m. First in the march came the choir, then the First Presidency, the apostles, followed by the other quorums of the priesthood, in their order, to the least. The ceremonies, though simple, have never been excelled for enthusiasm and impressiveness in the history of the people. After music and song, prayer having been offered by President Joseph F. Smith, all things being in readiness, President Wilford Woodruff stepped to the front of the platform, saying: "Attention, all ye house of Israel, and all ye nations of the earth. We will now lay the topstone of the temple of our God, the foundation of which was laid and dedicated by the Prophet, Seer, and Revelator, Brigham Young." He then pressed a button, and, by means of electricity, the last stone of the holy structure was laid. Then followed a grand effect; forty thousand voices, led by Apostle Lorenzo Snow, shouted in concert, "Hosanna, hosanna, hosanna to God and the Lamb. Amen, amen and amen!" This was repeated three times, each shout being accompanied by a waving of handkerchiefs. A resolution was then adopted, amid cheers from the vast assembly, to complete the building so that the dedication might take place on April 6, 1893. After a closing anthem, the benediction was pronounced by President George Q. Cannon.

With energy and determination, work was now pushed with a view to completing the interior of the grand structure by the appointed time, an undertaking which seemed almost impossible in so short a period. However, the people donated liberally of their means, the best workmen were employed, and with the blessings of God upon their labors, the task was accomplished.

On Tuesday, April 4, 1893, the annual conference began in the tabernacle, continuing for two days. On the morning of the 6th, 2,500 people who had been provided with tickets of admission met in the large assembly room on the upper floor of the temple, having first viewed the rich and magnificent

interior furnishings. All the general authorities of the Church were present—the first time for many years that the First Presidency, Twelve Apostles, Patriarch, Presiding Council of Seventy, and Presiding Bishopric, all had been able to meet together in an assemblage of the Saints. A select choir of three hundred voices, led by Evan Stephens, sang an anthem, after which President Woodruff offered the dedicatory prayer. This was followed by appropriate, instructive and consoling remarks from Presidents Cannon, Woodruff and Smith. The Lord will comfort Zion; the day when his rich favor will be bestowed upon her is at hand; union characterizes the Priesthood—was the burden of their speech—prophecies fulfilled in the following years. Forgiveness and charity were gloriously impressed upon the Saints, who were assured of a brighter day in store for them than they had ever yet experienced. The Spirit bore testimony to every soul present that God had accepted the house now dedicated to him. Many were moved to tears of joy. The toils and sacrifices of forty years received their crowning triumph in the revelation from God to each member of the Church who attended, that He had accepted of the temple as a habitation holy to His name.

In the afternoon, another congregation of the Saints convened, then followed meetings until thirty-one had been held, the average attendance of each being 2,260, making a total of 70,000 people who witnessed the dedication ceremonies. There were, besides, fifteen thousand Sunday School children, for whom special services were held, making a grand total of 85,000. Members of the Church attended from every stake of Zion, as follows: Alberta, Canada; Snowflake, St. Johns, St. Joseph and Maricopa, Arizona; Bannock, Cassia, Malad, Bear Lake, and Oneida, Idaho; San Luis, Colorado; Star Valley, Wyoming; Beaver, San Juan, St. George, Panguitch, Emery, Parowan, Uintah, Millard, Morgan, Summit, Sevier, Sanpete, Cache, Wasatch, Weber, Tooele, Juab, Utah, Davis, Kanab, Salt Lake, Iosepa and Box Elder, Utah; and Old Mexico.[a]

The closing session of the services was held on the afternoon of Monday, April 24, 1893, and the temple was opened for ordinances early in May following.

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a For a complete account of the dedication services see *Contributor*, Vol. 14, page 248.

Two temples have recently been built, one in Cardston, Canada, and one in Laie, Territory of Hawaii.

The Canadian temple site at Cardston was dedicated July 27, 1913, by President Joseph F. Smith. The corner stones were laid under direction of David O. McKay, of the Council of the Twelve, September 19, 1915, and the capstone by President H. S. Allen, of the Taylor stake, August, 1917. The building is square, measuring 165 feet each way, 110 feet high, and is lifted up by an artistic retaining wall enclosing a space of 235 feet each way, each side facing the four main points of the compass. The entrance is on the west through the annex. The structure is built of granite from the famous Katoonai Lake district, British Columbia, and was erected at a cost of $781,-479.90.

This temple, completed in 1920, was dedicated, August 26, 1923, by President Heber J. Grant. It is the first edifice of the kind built in the British Empire, all other temples of the Latter-day Saints being erected within the territory of the United States.

The first temple built outside of continental America was erected at Laie, T. H. It was decided at the October conference, in 1915, to erect a temple there. On the first day of June, of that year, the birthday of President Brigham Young, President Joseph F. Smith, accompanied by Elder Charles W. Nibley and Elder Reed Smoot, repaired to the hill where the temple is now located and dedicated the site. Work was begun early in 1916, and on Thanksgiving day, November 27, 1919, the building was dedicated by President Heber J. Grant, in a most inspiring and impressive prayer. Five meetings were held to accommodate the Saints, and there were eighty-one speakers in all, while 1,239 people attended the five services. The Spirit of God was richly manifest, leaving no doubt in the minds of the people that the Lord accepted the building and labors of the Saints.

The structure measures 102 feet east and west and 78 feet north and south. The central portion of the one-story edifice rises to the height of 50 feet above the upper terrace. The general ground plan is in the form of a Greek cross. It is said by the architects, Pope and Burton, that if the now generally

accepted equivalent for the ancient cubit is correct, the ancient temple of Solomon had about the same cubical contents as this temple in Hawaii. The upper part of the temple has four sculptured freizes, one on each side of the building, depicting in bold relief leading events in the four principal dispensations, by Leo J. and Avard Fairbanks.

A site for a temple in Mesa, Arizona, was dedicated by President Heber J. Grant, November 28, 1921, at the time of the Maricopa stake conference. It comprizes a tract of about 40 acres which will be converted into a park. The building will be 66 feet in height and will rest on a foundation base 180 by 195 feet.

CHAPTER XXXVI

Utah Admitted to the Union of States

The crowning political event in the administration of President Woodruff was the admission of Utah to the sisterhood of states. The enabling act was passed by Congress July 10, and approved by President Grover Cleveland on July 16, 1894, having been first introduced by Delegate Joseph L. Rawlins, and passed by the House of Representatives on December 13, of the previous year. The long-prayed-for document was entitled, "An Act to enable the people of Utah to form a constitution and state government, and to be admitted into the Union on an equal footing with the original states."[a] It provided in detail for the method of procedure to attain the desirable end for which the people, for lo these many years, had labored diligently, but in v in. But, as if to test the sincerity of the Latter-day Saints in their declarations to suspend the practice of polygamy, the consummation was postponed for nearly two years. It is provided that on the first day of August, 1894, there should be issued a proclamation ordering the election of one hundred and seven delegates from the twenty-six counties in the Territory, to be held on the Tuesday next after the first Monday in November following. These delegates, so elected, are ordered to "meet at the seat of government of said Territory on the first Monday in March, 1895," there to declare on behalf of the people that they adopt the Constitution of the United States, whereupon they were authorized to form a constitution and state government for the proposed State of Utah. A sum of $30,000 was appropriated for defraying the expenses of said convention, and for the payment of the members thereof, under the same regulations as provided for the payment of the territorial legislature.

Accordingly, on August 1, 1894, Hon. Charles C. Richards,

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a For a copy, see Vol. 1, *Proceedings Constitutional Convention, Utah*, page 3.

Secretary of the Territory and acting Governor, in the absence of Governor Caleb W. West, took the first local step towards statehood, and towards complying with the regulations of the enabling act, by issuing a proclamation, congratulating the people upon the auspicious occasion, and ordering that an election be held, "on Tuesday next after the first Monday in November, 1894," for the purpose of electing the 107 delegates to form such constitutional convention.[a]

The election was held as provided; and, in further compliance with the provisions of the enabling act, the delegates elected to the Convention to adopt a constitution for the State of Utah assembled at Salt Lake City, on Monday, March 4, 1895, at noon, and proceeded with their work in conformity with the provisions of the enabling act.

A complete organization was effected in the course of seven days, with John Henry Smith, of Salt Lake City, as president, and Parley P. Christensen, of Grantsville, as secretary. The honor of opening the convention by prayer was accorded to President Wilford Woodruff, but he being indisposed, it was granted to President George Q. Cannon, who asked the divine blessing. For sixty-six days the labor went on. Finally, on Wednesday, May 8, 1895, our present state constitution, since slightly amended, was adopted.[b]

With the constitution was an address presenting the results of the Convention's labors for the consideration of the people of Utah, and submitting the constitution with "steady swelling confidence" in the certain belief that the voters would, by an overwhelming majority, endorse and ratify their work. The Constitution granted the franchise, after its adoption, to the women of the State.

On the 5th day of November following, the regular election was held, and the result showed the Constitution adopted by

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a The delegates were apportioned as follows among the existing counties: Beaver, 2; Box Elder, 4; Cache, 8; Davis, 3; Emery, 3; Garfield, 1; Grand, 1; Iron, 1; Juab, 3; Kane, 1; Millard, 2; Morgan, 1; Piute, 1; Rich, 1; Salt Lake—Salt Lake City, First precinct, 4; Salt Lake City, Second precinct, 6; Salt Lake City, Third precinct, 5; Salt Lake City, Fourth precinct, 3; Salt Lake City, Fifth precinct, 3; all precincts outside of Salt Lake City, 8; San Juan, 1; Sanpete, 7; Sevier, 3; Summit, 4; Tooele, 2; Uintah, 1; Utah, 12; Wasatch, 2; Washington, 2; Wayne, 1; Weber, 11.

b There were 99 members who voted aye to the final adoption, and only eight absent. The $30,000 appropriated was spent; and there was a deficiency of $9,599.50 due the members and for revising the stenographers' notes.

a majority of 23,618, the total vote being 31,305, leaving a No vote of only 7,687, as officially reported by the Utah Commission, the Canvassing Board, December 4, 1895.

Hon. Heber M. Wells was chosen Governor and James T. Hammond Secretary of State. The supreme judges were Charles S. Zane, J. A. Miner and G. W. Bartch; C. E. Allen was elected Representative to Congress; and the Legislature, which like the State ticket was Republican, later chose Hon. Arthur L. Brown and Hon. Frank J. Cannon, the first Senators from Utah.

The officers entered upon their duties, and Utah, at length, auspiciously upon her career of statehood, on the sixth day of January, 1896.[a]

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a A full list of the names of the members of the Utah Constitutional Convention follows: (See *Proceedings Constitutional Convention*, Vol. 2, pp. 1883-4.)

John Henry Smith, President,
Parley P. Christensen, Secretary,
Louis Bernhardt Adams,
Rufus Albern Allen,
Andrew Smith Anderson,
John Richard Barnes,
John Rutledge Bowdle,
John Sell Boyer,
Theodore Brandley,
Herbert Guion Button,
William Buys,
Chester Call,
George Mousley Cannon,
John Foy Chidester,
Parley Christiansen,
Thomas H. Clark, Jr.,
Lois Laville Coray,
Elmer Ellsworth Corfman,
Charles Crane,
William Creer,
George Cunningham,
Arthur John Cushing,
William Driver,
Dennis Clay Eichnor,
Alma Eldredge,
George Rhodes Emery,
Andreas Engberg,
David Evans,
Abel John Evans,
Lorin Farr,
Samuel Francis,
William Henry Gibbs,
Charles Carrol Goodwin,
James Frederic Green,
Francis Asbury Hammond,
Charles Henry Hart,
Harry Haynes,
John Daniel Holladay,
Robert W. Heybourne,
Samuel Hood Hill,
William Howard,
Henry Hughes,
Joseph Alonzo Hyde,
Anthony Woodward Ivins,
William F. James,
Lycurgus Johnson,
Joseph Loftus Jolley,
Frederick John Kissel,
David Keith,
Thomas Kearns,
William Jasper Kerr,
Andrew Kimball,
James Nathaniel Kimball,
Richard G. Lambert,
Lauritz Larsen,
Christen Peter Larsen,
Hyrum Lemmon,
Theodore Belden Lewis,
William Lowe,
Peter Lowe,
James Patton Low,
Anthony Canute Lund,
Karl G. Maeser,
Richard Mackintosh,
Thomas Maloney,
William H. Maughan,
Robert McFarland,
George P. Miller,
Elias Morris,
Jacob Moritz,
John Riggs Murdock,
James David Murdock,
Joseph Royal Murdock,
Aquila Nebeker,
Jeremiah Day Page,
Edward Partridge,

CHAPTER XXVII

The Pioneer Jubilee

Fifty years had now nearly elapsed since the pioneers set feet upon the desert soil of Utah.

On the first of March, 1897, President Wilford Woodruff, then the oldest of the noble band, celebrated his 90th birthday, by a grand gathering of his friends and admirers, at the great tabernacle in Salt Lake City. The building was completely filled, there being present the Governor, members of the legislature and many other public officials, "Mormon" and "Gentile"—an indication of the complete harmony at length existing among all classes of the people. The venerable president shook hands with nearly the entire assembly, and then attended a dinner party of his immediate friends at his residence, manifesting no signs of fatigue after the ordeal he had passed through.

But the people of the state also were about to celebrate the semi-centennial of the arrival of Utah's pioneers. The idea of having a celebration commemorating the fiftieth anniversary of the founding of Utah was first expressed in the first message of Governor Heber M. Wells, read to the first state legislature, on January 8, 1896. He recommended the holding of an "Intermountain Fair," in 1897, under the direction of the Deseret Agricultural and Manufacturing Society, suggesting that no

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J. D. Peters,
Mons Peterson,
James Christian Peterson,
Franklin Pierce,
William B. Preston,
Alonzo Hazelton Raleigh,
Franklin Snyder Richards,
Joel Ricks,
Brigham Henry Roberts,
Jasper Robertson,
Joseph Eldredge Robinson,
William Eugene Robinson,
George Ryan,
John Henry Smith,
George B. Squires,
William Gilson Sharp,
Harrison Tuttle Shurtliff,
Edward Hunter Snow,
Hyrum Hupp Spencer,
David Brainard Stover,
Charles Nattleton Strevell,
Charles William Symons,
Daniel Thompson,
Moses Thatcher,
Ingwald Conrad Thoresen,
Joseph Ephraim Thorne,
Samuel R. Thurman,
William Grant Van Horne,
Charles Stetson Varian,
Heber M. Wells,
Noble Warrum, Jr.,
Orson Ferguson Whitney,
Joseph John Williams.

state fair be held in 1896, but that all the funds and energies be reserved for the celebration of 1897. The suggestion found a ready response, and $5,000 were appropriated by said legislature, to be expended by a commission of ten persons to be appointed by the Governor. These were to appoint a chairman and secretary from among their own number, and the commission were to control the celebration and serve without pay. They were instructed in the act to "conduct a semi-centennial celebration in 1897 of the fiftieth anniversary of the arrival of the Utah pioneers in Utah." In November of the same year, Governor Wells named the personnel of the Utah Semi-Centennial Commission: Spencer Clawson, E. F. Colburn, C. R. Savage, E. G. Rognon, Horace G. Whitney, Mrs. George Y. Wallace and Mrs. A. W. McCune of Salt Lake City; Jos. Stanford of Ogden; John Murdock of Beaver; and Mrs. R. C. Easton of Logan. These organized the same month, with Spencer Clawson chairman; E. G. Rognon secretary; and Mrs. Geo. Y. Wallace treasurer. In January, 1897, the second state legislature was induced to increase the appropriation to $15,000; and, some of the commission having resigned, others were appointed to the number of fifteen, as follows: Spencer Clawson, E. F. Colburn, E. G. Rognon, J. D. Spencer, Jacob Moritz, W. A. Neldon, E. A. Smith, W. B. Preston, Horace G. Whitney, Mrs. Geo. Y. Wallace, Miss Emily Katz and Miss Cora Hooper of Salt Lake; Reed Smoot of Provo; Mayor H. H. Spencer of Ogden; and Mrs. R. C. Easton of Logan. The Commission set to work immediately to make the needed preparation, the munificent gifts of the Church, the railroads, and the public resulting in a magnificent celebration.

The first of its main features was the unveiling of the monument of President Brigham Young and the Pioneers, on Tuesday, July 20.[a] All the pioneers of 1847, who could be found in the state and elsewhere had been given free transpor-

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a The Pioneer Monument Association was organized in 1891. The design for the monument was given to C. E. Dallin, a native of Utah, who had attained an enviable reputation as a sculptor in the art centers of Europe. The monument cost about $35,000, which was mainly contributed by the people in the various stakes of Zion in small amounts. While the monument was unveiled as stated above, it was not until July 24, 1900, that the bas-relief of the Pioneer Group, and the figures of the Indian and Trapper were placed in position and unveiled. See article on "Pioneer Monument" by Hon. Spencer Clawson, *Improvement Era*, Vol. 3, p. 881.

tation and entertainment to and in Salt Lake City, and were present surrounding the platform upon which stood the governor of the state, and Wilford Woodruff, the foremost of the surviving veteran band. The statue was unveiled in their presence and the dedicatory prayer offered by President Woodruff. It was an impressive, significant and gratifying spectacle, suggestive of many thoughts of wonder, admiration and thanks to God for the marvelous works and transformations of the fifty years completed. On that same afternoon, five hundred surviving pioneers were, by the citizens of Salt Lake, tendered a public reception in the tabernacle. Here a prize poem, by N. Albert Sherman, was read; the prize ode, by Professor Evan Stephens, words by Orson F. Whitney, was sung by a choir of a thousand voices; and over five hundred gold badges were distributed to the pioneers present.[a]

On the second day (21st), there was a magnificent "Pageant of Progress" illustrating the development of Utah from 1847 to 1897, giving a history, in living pictures on wheels, of the prior condition and the progressive changes of intervening years.

The third day (22nd), was children's day, and there was a parade of ten thousand children from Salt Lake, Weber and Davis counties. Passing the Pioneer Monument, this host of little ones fairly buried its pedestal in a heap of flowers; then going to the tabernacle, President Woodruff was crowned by them with flowers.[b] The night was given over to a pageant representing "Salt Lake, Real and Fanciful."

Among the splendors of the closing day was the grand parade, including the original wagon train, the touching march of the grayhaired, trembling pioneers, who with President Woodruff, who rode in the procession and on the way, were received with salvos of cheers which they smilingly acknowledged. The display of fireworks from Capitol Hill, witnessed

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a Horace G. Whitney, in a "Review of the Jubilee," *Improvement Era*, volume 1, page 65, to which the reader is referred for an account in detail of the celebration, writes that up to October 15, badges were also sent to the surviving absent pioneers. Altogether 710 pioneers had so far been recorded.

b Ida Taylor Whitaker, a granddaughter of President Taylor, represented the children, and said: "As one of the descendants of Utah's 1847 pioneers, I crown you, the oldest of that noble band present here today, and pray God's blessing on you and all your pioneer companions." An appropriate program was presented to a large congregation of assembled people from all parts of the state.

by at least sixty thousand people, brought the festivities to a close.

The celebration was a grand success as an honor and a tribute to the noble pioneers, as an entertainment, as a reviver of memories and impresser of the young, an advertiser of the resources of Utah, and a panorama of her fifty years of progress. It was a financial success as well, for after paying their expenses, the commission had a surplus of $2,000 besides its Hall of Relics. It united, also, more closely in interest and feeling all the people of the state, who met upon a common platform, with malice towards none, to glorify the achievements of the "Mormon" Pioneers.

CHAPTER XXXVIII

Utah in the War with Spain

It was on the 15th day of February, 1898, that the United States Battleship "*Maine*" was blown up while anchored in the Havana harbor, Cuba, its destruction being doubtless due to the treachery of Spanish officers. The affair led to a war between the United States and Spain which was practically declared in a resolution passed by the lower house of Congress on April 13, following, supplemented by a resolution of the Senate on Saturday, the 16th, declaring Cuban independence, and on the 18th, a joint resolution of Congress to the same effect. The war really began on the 21st, while the first gun was fired by the American cruiser, "*Nashville*," which caused the surrender of a Spanish lumber merchant vessel, "*Buena Ventura.*" On the 23rd, President William McKinley called for 125,000 volunteers, and this was followed by proclamation from Governor Heber M. Wells calling for Utah's quota, five hundred strong, to serve two years. The colored soldiers stationed at Fort Douglas, and who afterwards became famous as the heroes of San Juan Hill, had already (on the 20th) left Salt Lake City, amid the cheers of her citizens, with cries of "Remember the *Maine*" ringing in their ears. On the 23rd, the Sixteenth Infantry, formerly stationed at Fort Douglas, arrived from the north, and were met by Governor Wells and staff and militia officers at Ogden, where five thousand citizens gave them a rousing and enthusiastic reception.

On Thursday (28th), President Woodruff and counsel issued a patriotic appeal to the young Latter-day Saints, calling upon them to respond with alacrity to the call made upon Utah to furnish volunteers for the army. Recruiting officers were sent out, and it was only a short time till the ranks were filled by stalwart young men, eager to enter the service of our country.

It was the first day of May, at daybreak, that Commodore

(later Admiral) George Dewey with his American Asiatic Squadron destroyed the Spanish fleet in Manila harbor, a victory which added zest and enthusiasm to the volunteers, now coming from all parts of the new state to the common rendezvous in Salt Lake City. Flags were desplayed in every hamlet, and city, patriotic programs of song, music and oration were given in the churches and public schools, and by societies and associations everywhere. On the 20th, Batteries A and B, of about 300 persons, with eight guns, under command of Majors F. A. Grant and Richard W. Young, left Salt Lake with the farewells, best wishes and Godspeed of all the people; they arrived in San Francisco on the 22nd, on their way to the Philippine Islands, and were grandly greeted. These were followed on the 24th by the Utah Cavalry, eighty-two in number, under command of Captain Joseph E. Caine, while Troop 1, Torrey's Rough Riders under Colonel John Q. Cannon, had gone east on the 15th to be mustered into service at Cheyenne, Wyoming.

It is not the purpose in this narrative to follow the Utah boys, who had thus come to the front in the service of our country, in their campaigns, but let it suffice to say, they were an honor to their state and country, and their patriotic actions silenced forever the enemies of Utah who were constantly, and especially prior to the time of her admission into the Union, complaining that the "Mormons," who composed the great majority of her citizens, were neither patriotic nor loyal. The Rough Riders returned in October, 1898, having been mustered out of service at Jacksonville, Florida, on the 28th; but the Manila Batteries remained in service until August 16, 1899, when they were mustered out in San Francisco. Governor Wells issued a proclamation designating the 19th a legal holiday, that being the day of their return to Utah. The day was enthusiastically observed by the people, and the boys were received with heartfelt joy, the welcome extended being as universal as it was sincere. And it was proper that it should be so.

They did their duty well, and merited the recognition of brave, true soldiers. They returned bearing their full share of the laurels of the war. As a body they made history that will

ever remain to their glory, and be a matter of pride to our state forever. Among the most active in the Philippine war, they were individually looked upon as model men, and gained from military experts encomiums of praise for bravery, devotion to duty, ability, earnestness, morality and good behavior. Thus, they not only earned renown for themselves, but placed the name of Utah well up in the roll of honor among the states of our great Republic. Every Utahn, therefore, felt a personal interest in their achievements, and received benefit by their valor and reputation.

What has been termed good luck, but what rather must be recognized as the blessings of God, accompanied the Utah boys in their travels, in their battles, in their return. Free from storms of nature, and troubles among men, their transports crossed the seas in peace. Notwithstanding they were constantly at the front, their number in killed and wounded was phenomenally small. Out of the three hundred and fifty-four enlisted, only thirteen died. Thus the Almighty marvelously preserved them from both the fire of the enemy and the ravages of disease.[a]

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a For a list of names of the volunteers in Battery A and B and their officers; also of recruits enlisted by Lieut. Edgar A. Wedgewood to fill the Batteries to maximum strength; also of Battery C under Capt. F. W. Jennings; the First Troop Utah, U. S. Vol. Cavalry, Joseph E. Caine, captain; and Troop I, Second Regiment, U. S. Volunteer Cavalry (Torrey's Rough Riders), Captain John Q. Cannon; and also a portion of Captain Robert P. Johnston's company, Second regiment U. S. Volunteer Engineers, commanded by Col. Willard Young, enlisted in Utah by Lieut. F. J. Mills, see Governor Heber M. Wells' message to the third session of the state legislature, January, 1899.

CHAPTER XXXIX

Death of President Wilford Woodruff

President Wilford Woodruf, who was born at Farmington (now Avon), Hartford county, Connecticut, March 1, 1807, was now in his ninety-second year. He was baptized into the Church, December 31, 1833, when it was little more than three years old. He had seen the Church rise almost from its infancy, and had carefully chronicled its marvelous career in one of the most faithfully kept journals that any man has ever made. His life was wonderfully interwoven with that of the Church. From the time, on January 2, 1834, when he was ordained a teacher, through the various degrees of the Priesthood, and on upward to the time when, on April 26, 1839, he was, in Far West, ordained one of the Twelve, he was ever associated with the leaders of the Church. He was enthusiastic, true and faithful in every call to further the cause of Zion, which he knew was the cause of God. He was one of the most successful missionaries the Church has ever had; and one of the most faithful of its servants. He had grown with it from youth; and had witnessed marvelous changes, as well as wonderful hand dealings of the Lord with the Latter-day Saints. It is difficult to tell which part of his history and that of the Church is the most remarkable—the early part, or the later years. He surely witnessed during his administration as its president some of the most remarkable incidents of its wonderful history. Let us glance at a few leading, great historical events of his career as president of the Church of Jesus Christ of Latter-day Saints: The fearful persecutions of the Saints, leading to the suspension of polygamy; the disintegration of the People's and Liberal parties, as a result of his so-called manifesto; the adoption of National politics by the people of Utah; the dedication, after forty years of building, of the great Salt Lake Temple; the erection of the Lehi sugar plant, demonstrating the power of Utah people to save millions by producing their own sugar;

the building of Saltair; the harnessing of the Ogden river to produce light and power; the admission of Utah into the sisterhood of states; the semi-centennial celebration in honor of the Utah pioneers, and the Utah volunteers taking part in the Spanish-American war of 1898. He had now lived to see the fulfilment of his own prophecy, made five years previous, at the dedication of the Temple, that the day is at hand when the rich favor of God will be bestowed upon Zion, and when he will comfort her. Surely, it was so, and his servant, full of years, had lived to witness it. He died in San Francisco, September 2, 1898.

The circumstances in brief surrounding his last days and death were these: On August 13, he left Salt Lake City, with his wife Emma Smith and President George Q. Cannon and his wife, on his way to the Coast for the benefit of his health which was as good as it had been for a number of years. He appeared to be full of vigor and happiness. Arriving at San Francisco, he enjoyed himself greatly, and spoke twice in public—to the Latter-day Saints, and at a meeting of Pacific Coast Octogenarians. On the first day of September he was taken very ill, the cause of his illness being retention of the urine, and on the following day, September 2, at 6:40 a. m., he died at the residence of Col. Isaac Trumbo. That same evening the train, tendered gratuitously by the Southern Pacific Railway Company, bearing his remains left for Utah, arriving at Ogden on Sunday morning, 4th, at 7:05 o'clock. Here the presidency, with the high council and bishops of the Weber stake, with several hundred leading elders from all parts of the country, and many men, women and children of all classes and denominations, met at the depot, and with bared heads, as a mark of respect to the departed leader, silently watched the coming of the train. A special Rio Grande train came into the station from Salt Lake a few moments before, bearing President Joseph F. Smith, and a large number of the general authorities of the Church, and members of the family. Without any ceremony, the funeral car was transferred to the Rio Grande to be conveyed to Salt Lake City. Before its departure, the little chapel was thrown open and several hundred people availed themselves of the privilege of paying a silent tribute to the good, upright,

honorable man and leader who rested there in the sleep of death.

Some shook hands with President Cannon who, though ill and broken by the journey and the trying events of the last three days, was still able to greet many of his friends. Tears rolled down his cheeks as he pressed their hands. The plain casket was covered and surrounded with fragrant California flowers, surmounted by a bearded sheaf of ripe wheat, a fitting emblem of the full and ripened life of the departed. At its foot stood a column of flowers, and at the head was a pillow of roses, with lilies, asters, carnations, and other blossoms strewn all about. It was a perfect day which welcomed the distinguished dead to his beloved Utah, one of those clear, sweet September days, witnessed only in this mountain region. The day, too, was observed by the Saints as a fast day, and the sunlit calm surrounding partook of Nature's grandeur, Sabbath peace, and religious devotion. Curiosity had fled from the multitude, to give place to real sorrow among the people.

Arriving at Salt Lake City, a procession of some thirty carriages formed, and passed after the hearse through the main part of the city, past Liberty Park, to Woodruff Villa. It was decided, later, to hold the funeral services in the Tabernacle, on Thursday, September 8, 1898. On that day thousands attended from all parts of the state. Very rich and effective white drapery of cream and cashmere and white ribbon, on the stand; the great choir, with all the ladies dressed in white; and electric display above the life-sized painting of the deceased bearing the legend: "Being Dead, Yet Speaketh;" in the background, a large American flag across the great organ; under the portrait of the dead, large bunches of sagebrush, intermingled with sun-flowers; tops of rugged pine, the yellow tops of furze and rabbit brush—symbols of Utah in the past—with ripe sheaves of wheat and oats—symbols of today—comprise a brief mention of the unique, simple, but beautiful decorations of the Tabernacle. Then there were flowers in profusion, symbols of love for their leader gone to rest, until the bier was literally embossed in a tapestry of blossom.

After organ music and singing, a prayer was offered by Elder Franklin D. Richards, of the Council of the Twelve, followed by tributes in speech from President Joseph F. Smith,

Elders Lorenzo Snow, Franklin D. Richards,[a] and President George Q. Cannon. "God Moves in a Mysterious Way," Elder Woodruff's favorite hymn, was sung, and the closing prayer was offered by Elder Brigham Young of the Council of the Twelve. The cortege, long and grand, proceeded to the cemetery, viewed by thousands of people who thronged the line of march. Arriving at the grave at 2:45 p. m., the Harmony Glee Club sang: "Not Dead, But Sleepeth," and Elder Francis M. Lyman dedicated the grave which was then covered with a profusion of flowers.

So died and was laid away, Wilford Woodruff, the farmer, the missionary, the historian, the president, the loving father and husband, a most remarkable man, beloved by a whole people, whose life had been a long, busy round of unselfish usefulness.

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a Apostle Franklin Dewey Richards died on the morning of December 9, 1899, at his home in Ogden. He was born at Richmond, Massachusetts, April 2, 1831, and was the son of Phineas and Wealthy Richards. He was baptized by his father, in 1836, was ordained a seventy in 1839, an apostle in 1849, and became president of the quorum of Twelve Apostles, when Apostle Lorenzo Snow was chosen President of the Church, in 1898. He was buried in the Ogden Cemetery, his funeral being attended by President Snow, the Twelve and large concourses of people.

He filled many missions at home and in foreign lands, and his name is familiar to the Saints in all the world. It may truly be said that he served the people all his days, and that, too, in both a religious and civil capacity. He held the important office of probate judge in Weber county from 1869 to 1883. Among his other labors he was Historian of the Church, and in this capacity did much to preserve valuable data, civil and ecclesiastical. He was also president of the State Historical Society.

He was an ideal Latter-day Saint. Kind, fatherly, loving—a man who won the respect and confidence of all who knew him. When he spoke, all listened as to one who would utter only that which was good and which would grieve none. He was thoroughly in accord with the spirit of Joseph Smith, his very being vibrating with the testimony of the prophet's divine mission. A volume of 275 pages treating the *Life of Franklin D. Richards*, was printed in 1925, written by Dr. Franklin L. West.

PRESIDENT LORENZO SNOW

Born April 3, 1814, in Mantua, Portage county, Ohio; died in Salt Lake City, Utah, October 10, 1901. "He had an appealing personality and was versed in many fields." He was a man of mark from the beginning of his membership in the Church, active, able, and devoted to the work. His appeal to the Saints to observe the law of tithing marks a distinct epoch in the Church.

CHAPTER XL

President Lorenzo Snow's Administration

Some years prior to the death of President Woodruff, he had warned the apostles, upon whom devolves the responsibility of presiding in case the First Presidency is unorganized for any cause, that there would be no long interval between his death and the organization of a new First Presidency. Acting upon this warning, and being inspired by the Spirit of God, President Lorenzo Snow was by them chosen, sustained and set apart, as President of the Church, on September 13, 1898, eleven days after the death of President Woodruff. He chose as his counselors, George Q. Cannon and Joseph F. Smith, who had acted, in that capacity under both Presidents Taylor and Woodruff. The choice was confirmed by the Church in solemn assembly, at the following October semi-annual conference.

President Lorenzo Snow was born at Mantua, Portage county, Ohio, April 3, 1814, and entered Oberlin College at twenty-one years of age, where he received a good education. In 1836, he was baptized into the Church, and in the following year began his ministerial career. Three years later, he went with Parley P. Pratt to Europe, on his first mission, and while in England published a religious pamphlet, "The Only Way to be Saved," a work that has served to familiarize more people, in more languages, with the first principles of the gospel, than any other publication of the kind ever written; and through which he will continue to bear this testimony to the nations. Returning to America in 1843, at the head of two hundred and fifty converts, he conducted, in the year following, a vigorous campaign in Ohio for Joseph Smith for President of the United States. Later, he taught the grammar school in Nauvoo, and finally, after much sickness and tribulation, arrived in Salt Lake Valley, in 1848. The following year, having first been ordained an apostle, on February 12, he opened the Italian

mission, translating the Book of Mormon. Returning in July, 1852, after three years absence, he was elected a member of the territorial legislature, and he served altogether twenty-nine years in that body, until 1882. With fifty families he founded Brigham City, in 1855, where he dwelt, established the united order of Brigham, and presided over the Box Elder stake for twenty-two years, until August, 1877, serving also on two missions during this period—in 1872, with George A. Smith to Europe and Palestine, and, in 1864, to the Sandwich Islands. It was in March, while on this latter mission, that he was providentially saved after being nearly drowned in the Pacific.[a] About the time the "raid" was in full force, in November, 1885, he was convicted of unlawful cohabitation and sentenced to three terms of six months each in the Utah penitentiary, serving eleven months, and being later released on a writ of *habeas corpus*. On the sixth of April, 1889, he became president of the quorum of Twelve Apostles, which position he magnified until he was made President of the Church.

When President Snow took charge of the affairs of the Church it was largely involved in debt, owing to the troubles incident to the confiscation of its property during the persecutions of a decade which ended with the "changed conditions" in the early 90's. The financial affairs of the Church had been a great burden upon President Woodruff, for he was a man who had never been in debt, and who had never realized its worry, until his official position placed him there.

President Snow seems to have been especially selected of God to relieve the Church of this burden of debt, and to place its affairs upon a sound business basis, for no sooner was he installed, than he was inspired to find a remedy for the financial strain. He authorized two bond issues aggregating a million dollars, thus paying the most pressing obligations, and thereby materially reducing the interest rate upon borrowed money.

Then followed the movement which revived the observance of the law of tithing—a movement which marked his administration as one of the most notable in the history of the Church. It began by meetings in St. George and the South, in May, 1899, and was followed by a universal gathering of the leading Priesthood authorities in the Salt Lake Temple, whence

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a See *Gospel Doctrine*, pp. 677-9.

the message of reform, like a wave, rolled over every stake of Zion, awakening the people to their duty. The Saints were reminded of the promise that this would be a land of Zion only to those who obeyed the divine law in relation to tithes and offerings. They must pay their tithes, not alone to release the Church from debt, which was a mere incident, but because it is a command of the Lord and must be obeyed. Past remissness would be forgiven, but in the future, there must be no neglect of the heavenly law. It was promised that if the law were obeyed great blessings would come to the Saints; while if it were not heeded, the Lord, for their disobedience, would scourge them with calamities. The people responded in humility and love, and tithes and offerings came as never before. President Snow grew in their estimation as they in the fear of God. Their conditions improved, prospects brightened, and with them came improvements in the affairs of the Church. At no time has God showered blessings upon his people in greater abundance than since they began to comply with this law. The floating obligations of the Church were paid; and means were on hand to meet all other obligations as they became due. Changes and improvements followed, with great temporal as well as spiritual revivals, that promised mighty results for the future.

The Bee Hive block was divided, making two new streets—College Avenue and Temple Street; the Bee Hive was made the official residence of the President; old, unsightly landmarks were removed, and the Church property renovated; the Latter-day Saints University was established, and one of its buildings erected; and the Church school system, established by President Woodruff, received a fresh impetus; the Brigham Young Memorial Building and Barratt Hall were begun; the Woman's building, now called the Bishop's Building, was founded and encouraged; the tabernacle organ was remodeled at a cost of about $12,000; organ recitals were continued; the magnificent *Deseret News* building was nearly completed; the printing of Church publications was taken from private printers and placed in the hands of the Church printing office; and the *Deseret News* greatly improved and made the official organ of the Church. To President Snow must be given the

credit, in the hands of God, of inaugurating this progressive business policy.

One of the notable events occurring in his administration was the death of President George Q. Cannon, who departed this life in Monterey, California, in the early morning of Friday, April 12, 1901. His body was brought to Salt Lake City on the evening of Monday following. In his death the Church of Jesus Christ of Latter-day Saints lost a strong, conservative counselor; the state, a mighty pillar of strength; the business world, a forceful and progressive man of affairs; and his family, a loving, impartial brother, husband and father.

George Quayle Cannon was born in Liverpool, England, on the 11th day of January, 1827, and was the oldest son of George and Ann Quayle Cannon, who were natives of Peel, on the Isle of Man. He joined the Church in 1840, being baptized by the late President John Taylor, February 11. In September, 1842, the family sailed for Nauvoo; the mother died and was buried in mid-ocean. On August 17, two years thereafter, the father died, in St. Louis. George Q. entered into the printing business, working in the offices of the *Times and Seasons* and the *Nauvoo Neighbor*. At the time of the expulsion, he went to Winter Quarters, and in 1847, crossed the plains, arriving in the Valley October 3. After laboring with the pioneers for his living, and enduring with them the hardships of the times for two years, he was called on a mission to California, under the direction of Elder Charles C. Rich. His subsequent call to the Sandwich Islands, and his faithful, though difficult, labors there, in the introduction of the gospel to the natives, four thousand of whom joined the Church, his translation of the Book of Mormon into the native language, his founding of the *Western Standard*, in California, and his literary labors thereon, are matters of well known history. He returned in January, 1858, owing to the Johnston's army trouble. From that time on, his history is very closely interwoven with the history of the Church and Utah. Few important movements took place in either, during forty years, that were not largely shared or shaped by George Q. Cannon.

As editor at various times of the *Deseret News*; as the publisher and editor of the *Juvenile Instructor*, which he established

in January, 1866; and as publisher and writer of books, his works were in the van of Church literature, and he stood as leader among Church writers. In educational affairs, his influence was no less. He threw his whole soul into the great Sunday School movement which was greatly accelerated by the publication of the *Juvenile*; for twenty years, he was a member of the Board of Regents of the University, ten years of which time as Chancellor he stood at the head of the institution, a strong supporter and an ardent advocate of higher education, in its most trying years in Utah. His labors in the same direction, with and in behalf of the great school, the Brigham Young University, and other Church educational institutions, stand out boldly to view, for he was ever alert to their needs and best interest. His strength consisted largely in his humility; and his power as a wise counselor lay in his deference for the opinions of others, and in his willingness to listen to and respect their views. He ably represented Utah in Congress, and there won the esteem and respect of the leading men of the nation. As a diplomat, he had few equals; as a forceful public speaker, he bound his hearers, as in a spell, to the views he advocated.

He was laid to rest in the Salt Lake City Cemetery, on Wednesday, April 17. The services in the Tabernacle were very impressive. There were sweet music and song, beautiful decorations of white, and a wilderness of sweetly-woven flowers—offerings from loving friends at home and in distant parts of our country. Touching eulogies on his noble life and deeds, were pronounced by his faithful brethren to ten thousand silent listeners, men, women and children; and throughout the whole Church, there was deep and universal mourning, as when a great people part with a beloved chieftain, father, counselor and guide.

President Lorenzo Snow was soon to follow his counselor to the great beyond. He died at his home in the Bee Hive House, Salt Lake City, Utah, Thursday, October 10, 1901, at 3:34 o'clock p. m. The cause of his sudden death was a cold contracted some weeks before, which was not considered serious, but which later developed into bronchitis. He was unable to attend more than one meeting of the October semi-annual conference—on Sunday afternoon of the 6th—when

he gave his last address to a vast congregation assembled in the great tabernacle.

The burden of his last message to the Saints was "God bless you." Upon the presidents of stakes and high counselors, he especially placed the sacred responsibility of the local government of the fifty stakes of Zion,[a] enjoining them to regard and take an interest in the people in their various stakes, as they would members of their own families, studying wherein they may best render them help, physical, spiritual and financial. He repeatedly cautioned them not to forget his words, and that they must remember that it is their duty to look after these things. It is not the business of the apostles. They, with the seventies, are chosen to care for the interest of the world, as special witnesses of the gospel unto the nations. He also announced that he had chosen a counselor, in the place of the late President George Q. Cannon, since he felt his age, and desired more help. At the same meeting President Joseph F. Smith was sustained as his first counselor and Elder Rudger Clawson as his second.

As a fulfilment of this requirement and a sample of what was to follow, Elder Heber J. Grant, of the Council of the Twelve, with three other missionaries, had left Utah on July 24, to open the mission field and introduce the gospel in Japan and Elder Francis M. Lyman left a month or two earlier to take charge of the interests of the Church in Europe.

President Snow had been an active minister among the people for nearly sixty-five years of his busy life. Sixty-five

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a The Church had grown so that it required more and more officers to look after the people, and it was President Snow's policy to divide some of the larger stakes, in order that the people might be better cared for by the Priesthood. In this way Cache, Salt Lake and Utah stakes were each divided into three. The names of the stakes of Zion, in alphabetical order, and as constituted November, 1901, follows:

Alberta,	Fremont,	Oneida,	Star Valley,
Alpine,	Granite,	Panguitch,	Summit,
Bannock,	Hyrum,	Parowan,	Teton,
Bear Lake,	Jordan,	Pocatello,	Tooele,
Beaver,	Juab,	St. George,	Uintah,
Benson,	Juarez,	St. Johns,	Union,
Big Horn,	Kanab,	St. Joseph,	Utah,
Bingham,	Malad,	Salt Lake	Wasatch,
Box Elder,	Maricopa,	San Juan,	Wayne,
Cache,	Millard,	San Luis,	Weber,
Cassia,	Morgan,	Sevier,	Woodruff.
Davis,	Nebo,	Snowflake,	
Emery,	North Sanpete	South Sanpete,	

years, too, of wonderful achievement wrought in the midst of privation, toil and hardship, in all of which, with childlike confidence in God, and love for his fellow men, he fully, cheerfully, bravely, and with unwavering determination bore his share of the day's heat and burden.

With song and music, and eulogy, mingled with the tears of the old and young, President Snow's body was laid to rest, Sunday, October 13, on the hillside, in the cemetery above the beautiful settlement, Brigham—city of his founding. His spirit is exalted with the just. To him went out, in death as they had in life, the love and respect of a mighty and peculiar people, all of whom, if it had been possible, would gladly have placed flowers upon his bier, or, like the children of Box Elder, bestrewn with blossoms the pathway of his last journey.

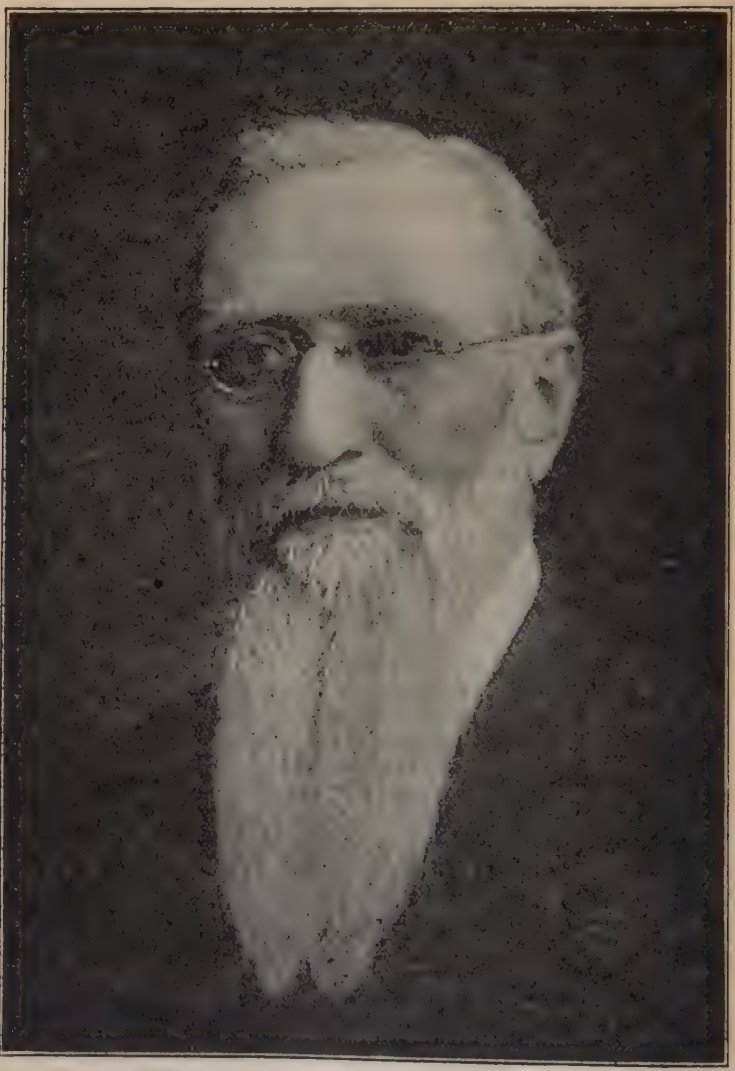
PART VI

PROGRESS AND GROWTH UNDER PRESIDENT JOSEPH F. SMITH

1901—1918

AN AUTHORITATIVE DECLARATION—*The Church of Jesus Christ of Latter-day Saints is no partisan Church. It is not a sect. It is* **The Church of Jesus Christ of Latter-day Saints.** *It is the only one today existing in the world that can and does legitimately bear the name of Jesus Christ and his divine authority. I make this declaration in all simplicity and honesty before you and before all the world, bitter as the truth may seem to those who are opposed and who have no reason for that opposition. It is nevertheless true and will remain true until He who has a right to rule among the nations of the earth and among the individual children of God throughout the world shall come and take the reins of government and receive the bride that shall be prepared for the coming of the Bridegroom.*

Many of our great writers have recently been querying and wondering where the divine authority exists today to command in the name of the Father and of the Son and of the Holy Ghost, so that it will be in effect and acceptable at the throne of the Eternal Father. I will announce here and now, presumptuous as it may seem to be to those who know not the truth, that the divine authority of Almighty God, to speak in the name of the Father and of the Son, is here in the midst of these everlasting hills, in the midst of this intermountain region, and it will abide and will continue, for God is its source, and God is the power by which it has been maintained against all opposition in the world up to the present, and by which it will continue to progress and grow and increase on the earth until it shall cover the earth from sea to sea. This is my testimony to you, my brethren and sisters, and I have a fulness of joy and of satisfaction in being able to declare this without regard to, or fear of, all the adversaries of the truth.—Delivered by President Smith on the morning of the 88th anniversary of the organization of the Church, at the Annual Conference, Salt Lake City, April 6, 1918.



PRESIDENT JOSEPH F. SMITH

Born, Far West, Caldwell county, Missouri, November 13, 1838; died, Salt Lake City, Utah, November 19, 1918.

CHAPTER XLI

Joseph F. Smith Chosen President

The prophet's lips were sealed, a noble workman of our Father was carried away, but the "marvelous work and a wonder" falters not upon its triumphant march. Other men were chosen who made it equally effective in their day. The first quorum in the Church was again completely organized on Thursday, October 17, 1901, at a meeting of the apostles, in the Temple, when Joseph F. Smith was chosen and set apart as the President of the Church of Jesus Christ of Latter-day Saints, and he selected as his counselors, John R. Winder and Anthon H. Lund. At the same time Brigham Young, Jr., was chosen and set apart as president of the quorum of Twelve apostles.

President Smith was born in Far West, Missouri, in the midst of plunderings and severest hardships and persecutions, on the thirteenth day of November, 1838. Ten years later (September 23, 1848), he came to Utah and with his mother—his father, Hyrum Smith, the Patriarch, having suffered martyrdom with the Prophet Joseph, on that fateful June 27, 1844. In 1852 his mother died, and from the age of fifteen years, he was constantly in the service of the Church, and by his straightforward course won the love, confidence and esteem of the whole community. He was ordained an apostle under the hands of President Young, on July 1, 1866, and on the eighth of October, 1867, was appointed to fill a vacancy in the Quorum of Twelve apostles.

President Smith was a friend of the people, easily approached, a wise leader and counselor, a man of broad views, and, contrary to first impressions, a man whose sympathies were easily aroused. He was a reflex of the best character of the "Mormon" people—inured to hardships, patient in trial, God-fearing, self-sacrificing, full of love for the human race, powerful in religious, moral, mental and physical strength.

He had an imposing physical appearance, was tall, erect, well-knit and symmetrical in build, with a prominent countenance. When speaking he threw his full, clear brown eyes wide open on the listener who readily perceived from their penetrating glimpse the wonderful mental power of the tall forehead above. His large head was crowned with an abundant growth of hair, in his early years dark, but later, like his full beard, tinged with a liberal sprinkling of gray, and at last a beautiful white. In conversation, one was forcibly impressed with the sudden changes in appearance of his countenance, under the different influences of his mind; now intensely pleasant, with an enthusiastic and child-like interest in immediate subjects and surroundings; now absent, the mobility of his features set in that earnest, almost stern, majesty of expression so characteristic of his portraits—so indicative of the severity of the conditions and environments of his early life. Bravery and fidelity to trust were indissolubly interwoven with his character. He was never known to shirk a duty or prove recreant to a responsibility.

As a public speaker, his leading trait was an intense earnestness. He impressed the hearer with his message more from the sincerity of its delivery, and the honest earnestness of his manner, than from any learned exhibition of oratory or studied display of logic. He touched the hearts of the people with the simple eloquence of one who is himself convinced of the truths presented. He was a pillar of marvelous strength in the Church, thoroughly imbued with the truths of the gospel, and the divine origin of this work.

Under him the affairs of the Church were in the care of a wise, able and conservative servant of the Lord, who had the full confidence, sympathy and earnest prayers of the Latter-day Saints during his long and prosperous administration, under the inspiration and blessing of God.

When it was first announced that a new Presidency had been chosen there was universal satisfaction among the people, and it was generally realized that the Saints felt in their hearts to say Amen.

This was verified when, on Sunday, November 10, the special conference and solemn assembly of the priesthood rati-

lied, without dissenting voice, the choice made by the apostles. Every stake of Zion, except one, later heard from, was represented either at the assembly or by letter transmitting action taken in local conference by the people. All the general authorities were sustained, including Hyrum Mack Smith as a member of the Quorum of Twelve Apostles. It was a most impressive scene to witness the Priesthood, occupying the elevated stands and the central parts of the great tabernacle, arise to their feet, and with uplifted hands, each quorum in order, covenant to sustain and uphold the authorities as presented. This action was followed by the whole congregation, the whole body of the Church, likewise rising to their feet and making in the same manner a like covenant. The voting was done in the following order, President Joseph F. Smith, himself presenting all the names to be voted for: First Presidency, Apostles, Patriarchs, Presidents of Stakes and their counselors and High Councilors, High Priests, Seventies, Elders, Bishops and their counselors, the lesser Priesthood (Priests, Teachers and Deacons), and the members of the Church, including the priesthood. The unity manifested among the ten thousand people was something wonderful to behold; while it must have been as astonishing to the stranger as it was a means of thrilling joy to the authorities and the true lover of the work of God. Surely such a manifestation of unity had its power for good both in the heavens and upon the earth.

The prayers of the Saints ascended in behalf of the brethren chosen to direct, under the inspiration of God, the destiny of the Church, while the work of the Lord, thus auspiciously beginning another administration in the history of its achievements, continued, under President Joseph F. Smith and associates, to make rapid advance in the pathway of its glorious destiny!

CHAPTER XLII

The Bureau of Information

The interests of the Church, steadily and with rapid strides, advanced in every department, both spiritual and material.

In the matter of missionary work, one of the first and, perhaps, one of the most successful institutions initiated, was the Bureau of Information and Church Literature. Salt Lake City being a stopping place for thousands of trans-continental tourists from all the nations of the world, the Bureau of Information has become a daily necessity for the enlightenment and information of the traveling public, relating to the Latter-day Saints and their institutions.

No systematized method had been adopted at home, to enlighten these strangers as to the history, institutions, and faith of the Latter-day Saints, until this mission on the temple block was begun in July, 1902. The Bureau was at first housed in a very small building, costing about $500, and was opened on August 4 of that year under the charge of Benjamin Goddard, Thomas Hull, Arnold Schultess, and Josiah Burrows, as a directing committee. Benjamin Goddard has remained in charge, through various changes of the committee, up to the present time. Persons are chosen to assist in escorting strangers around the temple block, who work without pay or gifts from the visitors. The tour is of such a character that children, as well as young and old Latter-day Saints, everyone, would be greatly benefited by the information and inspiring stories of the guides.

At the close of the fourth day after opening, more than five thousand people had registered and at the close of the first year, the number of visitors had swelled to 150,000. The number continued to increase with the years and during the summer of 1920, the great volume of visitors reached about 400,000.

In 1904, the work had grown so rapidly and was so ap-

preciated by travelers, that a new, commodious building, of granite foundation and brick walls, was erected on the south side of the block and was dedicated on Saturday, March 26. The cost was about $9,000. Later, in 1910, an addition, costing about $11,000, was made to the building on the east. Subsequently a second story was added, now used as library, reading, and rest room for tourists. Later, in 1918, an addition was erected, now housing a museum of pioneer relics, and archaeological and ethnological exhibits.

Up to 1914, over 400,000 pamphlets had been printed and distributed, and this number has since reached into the millions. Many Church works have been sold, and untold leaflets of doctrinal character, magazines and other publications, containing information about the State and the Church, have been distributed. The missionaries, who have freely devoted their time and efforts on the grounds, have accomplished a splendid work, recognized as resulting in benefit and advantage to the Church the world over; and their labors, too, have been among a class of people difficult to reach in their homes, or in any other way. The work goes steadily on and the Bureau has grown to be one of the best missionary institutions in the Church.

CHAPTER XLIII

Church Building

Within five years after President Smith's inauguration, the bonded debts of the Church were paid. The last bonds were burned in the fireplace of the old President's office. Referring to the occasion, President Lund says: "I remember how President Smith rejoiced when we made a bonfire of bonds that called for a million dollars, for we felt, 'Now the Church is free from debt!' "

It became evident that in order to insure the greatest growth and guarantee stability in the mission fields,[a] it would be necessary to have suitable churches for the accommodation of the elders, converts and investigators. To this end, buildings were erected in various missions, which policy greatly accelerated missionary labors. In August, 1902, a building was erected in Copenhagen, Denmark; in Christiania, Norway, the Church already owned one, but rebuilt and enlarged it. New quarters were purchased, about this time, in Liverpool, England, and in Stockholm, Sweden, and suitable buildings erected thereon. In 1903, a mission building was erected at Denver; and late in 1904, a comfortable and commodious church was purchased in Chicago, also a pleasant mission home in Chattanooga, Tenn. Land was purchased in South Africa also. There were also built a mission house and church in Los Angeles, Calif. A church was erected about this time in Boise, Idaho, which place was later taken into the Boise stake of Zion. There were also built at Independence, the headquarters of the Central States Mission, a commodious church and mission head-

a There were 23 missions in 1920: Australian, British, California, Canadian, Central States, Eastern States, Hawaiian, Japan, Mexican, Netherlands, New Zealand, Northern States, Northwestern States, Norwegian, Samoa, Scandinavian, or Danish, Southern States, South Africa, Swiss and German, Swedish, Tahitian, Tonga, Western States, besides the Bureau of Information, in Salt Lake City. Since then, the following have been established, and many mission houses, and churches have been purchased or erected: Turkish, French, North Central States, German-Austrian, South American. The Japan mission was abolished.

quarters. In 1916, additional real estate, adjoining the mission property was purchased. Ward meeting houses, stake houses, and stake quarters, academies and schools were erected in all parts of the Church at home. During the year 1916, the Church contributed toward the erection of ward and stake houses the handsome amount of $177,736. Property was also purchased in Brooklyn, New York, and a house erected thereon costing about $52,000. A new chapel was dedicated in Portland, Oregon, by President Smith, June 13, 1915. The "Church Office Building" in Salt Lake City, a structure built of steel, cement, and granite, one of the great and beautiful buildings of the western United States, was erected in 1914-17 at a cost of $864,562 with equipment to supercede old buildings erected by President Brigham Young that for sixty years or more had served as headquarters for the Church. An addition was built to the Groves' Latter-day Saints hospital, and the Thomas D. Dee Memorial hospital, Ogden, was transferred to the Church. In fact, President Joseph F. Smith's whole administration was one of progress in building. Not only was he a temple-building president, but he was a builder of stake and ward houses, and of mission quarters, to such an extent that as early as 1906, the Church had more headquarters in foreign missions, in Great Britain, in Scandinavia, in the United States, and on the islands of the seas, where the elders might gather, meet for council, and find a resting place in times of sickness and distress, than it had ever before had in all its history in the world. It was an epoch of building both at home and abroad.[a]

One incident which greatly pleased the Saints who were interested in the shaping of events that shall lead to the redemption of the Latter-day Zion and the erection of the temple "in the land of promise and the place of the city of Zion", was the acquisition of twenty-five and three-fourths acres of land in Jackson county, Missouri, in April, 1904. This ground is part of the original eighty-five acre temple lot at Independence

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a The *Improvement Era*, for June, 1914, Vol. 17, No. 8, devoted one hundred pages to the worship of the Latter-day Saints, and is illustrated with about twenty buildings erected before, and twenty-nine ward and stake buildings, with descriptions, erected since, 1901; 607 wards out of 724, at that time, owned meeting houses, ranging in cost from five to thirty-five thousand dollars.

and was purchased by the Church at the cost of $25,000. A great part of this means was donated by faithful Saints, many of whom had passed away without beholding the fulfilment of the promises relating to the return of the Saints to Jackson county, but who, nevertheless, had full faith in the ultimate fruition of the promises of the Lord regarding the land.

CHAPTER XLIV

Growth of the Church

The great missionary work which the Latter-day Saints have carried on for many years continued throughout the foreign nations, and up to and including 1916, until just before the United States entered the great war, April 6, 1917, during which period, practically 2,000 or more elders were kept in the mission field continually.

By leaps and bounds the Church grew rapidly, both by new converts and by natural increase. In the decade between 1906 and 1916, there was a remarkable percent of increase in surrounding states, Idaho, Montana, Wyoming, Colorado, Arizona, and Nevada. In Nevada the gain was from 6.6 per cent to 21.2 per cent in 1916; and in Idaho from 41.4 per cent to 53.5 per cent, according to the report of the U. S. Bureau of Census. Throughout the Church the people increased in such numbers that it became expedient to continue to organize new stakes and wards. Up to the close of 1904, five new stakes were created, and bishops' wards increased from 562 to 627. At the close of 1920, the stakes numbered 83, and the bishops' wards, 872, not including 48 independent branches, making 920 all told.

During 1901, prior to President Smith's incumbency, seven new stakes had been created as follows: making 50 in all:[a] Alpine, Jan. 13, 1901; Benson, May 1, 1901; Bighorn, May 26, 1901; Hyrum, April 30, 1901; Nebo, Jan. 20, 1901; Teton, Sept. 2, 1901, and Union, June 9, 1901. Since then stakes have been organized as follows:

Taylor	51.	From Alberta, Canada	Aug. 30, 1903
Blackfoot	52.	From Bingham, Idaho	Jan. 31, 1904.
Liberty	53.	From Salt Lake, Utah	Feb. 26, 1904.
Pioneer	54.	From Salt Lake, Utah	Mar. 24, 1904.
Ensign	55.	From Salt Lake, Utah	April 1, 1904.

a See list of former stakes page 185.

Rigby	56.	From Fremont, Idaho	Feb. 3, 1908.
Ogden	57.	From Weber, Utah	July 19, 1908.
North Weber	58.	From Weber, Utah	July 19, 1908.
Bear River	59.	From Box Elder and Malad, Utah	Oct.11,1908.
Yellowstone	60.	From Fremont, Idaho	Jan. 10, 1909.
Carbon	61.	From Emery, Utah	May 8, 1910.
Duchesne	62.	From Uintah, Utah	Dec. 2, 1910.
Young	63.	From San Juan, Colo	May 21, 1912.
Deseret	64.	From Millard, Utah	Aug. 11, 1912.
Moapa (Nevada)	65.	From St. George, Utah	Sept. 8, 1912.
Boise	66.	From Union and Cassia, Idaho	Nov. 3, 1913.
Shelley	67.	From Blackfoot, Idaho	Aug. 16, 1914.
Cottonwood	68.	From Granite, Utah	Nov. 29, 1914.
Raft River	69.	From Cassia, Idaho	April 27, 1915.
Curlew	70.	From Box Elder, Utah	May 17, 1915.
North Davis	71.	From Davis, which was changed to South Davis	June 16, 1915.
Portneuf	72.	From Pocatello, Idaho	Aug. 14, 1915.
Idaho	73.	From Bannock, Idaho	Nov. 19, 1916.
Tintic	74.	From Nebo, Utah	April 22, 1917.
Montpelier	75.	From Bear Lake, Idaho	Dec. 23, 1917.
Twin Falls	76.	From Cassia, Idaho	July 27, 1919.
Burley	77.	From Cassia, Idaho	July 27, 1919.
Blaine	78.	From Boise, Idaho	Aug. 3, 1919.
Lost River	79.	From Blackfoot and Northwestern Mission, Idaho	Aug. 17, 1919.
Logan	80.	From Cache, Utah	June 5, 1920.
Franklin	81.	From Oneida, Idaho	June 6, 1920.
Roosevelt	82.	From Duchesne, Utah	June 26, 1920.
Garfield	83.	From Wayne & Panguitch, Utah	Aug. 29, 1920.
North Sevier	84.	From Sevier	Jan. 31, 1921.
South Sevier	85.	From Sevier	Jan. 31, 1921.
Lethbridge	86.	From Alberta	Nov. 10, 1921.
Mount Ogden	87.	From Weber	May 21, 1922.
Los Angeles	88.	From California Mission	May 21, 1923.
Gunnison	89.	From South Sanpete	May 6, 1923.
Oquirrh	90.	From Pioneer	June 3, 1923.
Minidoka	91.	From Blaine	May 11, 1924.
Grant	92.	From Granite	May 25, 1924.
Kolob	93.	From Utah	Nov. 21, 1924.
Palmyra	94.	From Nebo	Nov. 23, 1924.

While these facts indicate unequalled spiritual expansion and growth, the people were also progressing wonderfully in material, intellectual and artistic affairs. New enterprises were established. Canning factories for foods and vegetables, sugar works, mills and manufacturing establishments were erected or were added to those already built in northern Utah

and southern Idaho. The people were blessed with abundant harvests of all kinds; new and modern homes were erected in all the chief cities and settlements of the people.

Improved printing facilities were introduced. Many important Church works were published. Among these may be named the *History of the Prophet, Joseph,* by his mother; *History of the Church,* six volumes, edited by B. H. Roberts; also a *History of the Mormon People,* an original work of three thousand pages by the same author, who also issued three volumes of *New Witnesses for God,* and other volumes on, *In Defense of the Faith*; and a *Complete Concordance of the Book of Mormon,* by George Reynolds. The *Book of Mormon,* in Japanese was translated and published, by Alma O. Taylor, in Japan; also this *Brief History of the Church* was published in the Japanese language; *One Hundred Years of Mormonism,* by John Henry Evans; *Two Thousand Gospel Quotations,* by Henry H. Rolapp; *Jesus, the Christ,* by Dr. James E. Talmage who, during the closing years of this administration, also wrote a series of doctrinal writings that were published in the leading dailies of the United States, and in local newspapers and magazines, and from which were compiled and later published, *The Vitality of Mormonism.* There were also many smaller works published by the Church and by private writers.

In this connection it must be stated that a Committee on Study for the Priesthood Quorums was organized for a number of years, and this Committee published several important volumes used by the quorums for the study of the gospel. Important titles among these published works are, *Gospel Themes,* by Orson F. Whitney; *Rational Theology,* by Dr. John A. Widtsoe; *The Restoration,* by Osborne J. P. Widtsoe, and *Gospel Doctrine,* by President Joseph F. Smith. The revival of the study of the gospel among the priesthood of the Church has been largely due to the efforts of this Committee, and the publication of these and other works.[a] The study among the quorums goes steadily on. A new book, *The Discourses of*

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[a] The work since 1923 is entirely under the direction of the First Presidency and the Council of the Twelve, for the Melchizedek Priesthood, and the Presiding Bishopric for the Lesser Priesthood. For 1926-7 *Discourses of Brigham Young,* a volume of about 700 pages, will be used as a text.

Brigham Young, compiled by Dr. John A. Widtsoe, is the text for 1926-27.

In the great Louisiana Purchase Exposition at St. Louis, in 1904, Utah won many prizes for her handsome displays of agricultural products, mineral specialties and progressive educational exhibits. The legislature of 1903 set aside $50,000 for this great fair. Twelve years later, Utah took a leading part in the Panama-Pacific Exposition in San Francisco and San Diego, and in this instance especially, the mining and educational divisions were well represented by Utah. A prominently displayed sentiment uttered by President Brigham Young, in 1850, to the Board of Regents of the University of Utah, attracted much attention to the Latter-day Saints and testified to the love of education which has always been a prominent characteristic of the people. It read: "Education is the power to think clearly, the power to act well in the world's work, and the power to appreciate life."

Among the incidents that tended to increase interest in and understanding of the Latter-day Saints by the people of the Nation was the erection in Sharon, Vermont, of a monument commemorating the one-hundredth anniversary of Joseph, the Prophet. The old Smith farm had been purchased, upon which was also erected a beautiful cottage near this monument which is located on the old homestead where the Prophet was born. The monument was designed and built, under the direction of the authorities, by Elder Junius F. Wells, and was dedicated on the 23rd of December, 1905, the one-hundredth anniversary of the birthday of the Prophet, by President Joseph F. Smith.[a] A large company of prominent members of the Church were present at the dedicatory services. Ever since, the spot has been a conspicuous center for visitors, where reliable information concerning the Latter-day Saints may be obtained.

As an indication of the good will of the people of Missouri, it must be stated that the city of Richmond took interest in the dedication of another monument to the memory of Oliver Cowdery, the Second Elder of the Church. This monument

a For the dedicatory prayer in full, see *Improvement Era,* February, 1906, volume 9, page 324.

was dedicated on the 22nd of November, 1911, by President Heber J. Grant. Elder Junius F. Wells also directed the erection and execution of this monument. About this time, also, two hundred members of the Salt Lake Tabernacle Choir made a 5,500-mile concert tour to the East and to places of early Church history, holding concerts in many prominent cities and being well received everywhere by the people. This company travelled under the direction of Bishop David A. Smith, George D. Pyper, Evan Stephens, and John J. McClellan.

A monument was erected in Salt Lake City, in addition to the Gull Monument, previously referred to, to the memory of the Patriarch Hyrum Smith, which was unveiled and dedicated with very impressive ceremonies on June 27, 1918. The dedicatory prayer was pronounced by President Charles W. Penrose. The opening prayer was by President Anthon H. Lund, and the object and purpose of the monument was given by Elder Junius F. Wells, who had designed it and supervised its erection. President Heber J. Grant delivered a stirring address on Hyrum Smith and his distinguished posterity, his descendants numbering about six hundred souls, who were nearly all residents of Utah and faithful members of the Church he helped to organize. President Smith was not feeling very well, but was able to be present, and gave a short address expressing his appreciation and gratitude to those who had made it possible for the erection of this monument, and particularly, he spoke of the assiduity, faithfulness and wisdom of Junius F. Wells. He said: "I think there is not another man within the range of my acquaintance who could have accomplished the work that Junius F. Wells accomplished in building the monument in Vermont, in memory of the name of the Prophet Joseph Smith."[a]

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a For a full account, see *Improvement Era*, Vol. 21, August, 1918.

CHAPTER XLV

Political Affairs

At the opening of President Smith's administration, there was, as usual up to this time, considerable stir in politics. The legislature, on January 20, 1903, elected Reed Smoot, United States Senator from Utah. He had been chosen April 8, 1900, a member of the Council of Twelve, to fill the vacancy caused by the death of Franklin D. Richards. The selection of a "Mormon," in high standing in the Church, for this exalted political office was the excuse for a protest sent January 26, by sectarian ministers, lawyers, mining and business men, and editors, numbering eighteen, of Salt Lake City and Utah, to their friends in the East. The agitation culminated in great lists of names being sent to the Senate of the United States protesting the seating of Senator Smoot, and asking for an investigation of his rights to a seat in the Senate, on the ground that he was either a polygamist or assisting polygamy; or, furthermore, that he and his associates were using undue religious influence in political matters. Under this pressure an investigation and hearing was held by the Senate Committee on Privileges and Elections, beginning January 16, 1904, and continuing until June 11, 1906. The testimony includes 3,427 printed pages besides a "Contents-Index" of 147 pages.

A searching inquiry into the belief and practices of the Latter-day Saints, was instituted before the Committee with a view to unseat the Senator. Something over 106 witnesses were examined, and practically every point at issue was gone into searchingly on both sides of the controversy.

The following points were thoroughly investigated: Higher-law menace, revelation, plural marriages since the manifesto, unlawful cohabitation, polygamy before the manifesto, teaching polygamy, endowment ceremonies, personal to Senator Smoot, Church and State, the Thatcher case, Apostles-hierarchy, Church control in temporal affairs, religion

classes, Church courts, and Church control in Utah and Idaho politics. The report of the Committee was adverse to the Senator from Utah. It was signed by J. C. Burrows of Michigan, chairman. Robert W. Taylor was employed as Counsel to represent the protestants. It was held that, "Mr. Smoot is not entitled to a seat in the Senate, as a Senator from the state of Utah." A minority report held to the opinion that, "There is no just ground for expelling Senator Smoot, or for finding him disqualified for holding the seat he occupies because of the fact that he, in common with all the people of his state, has not made war upon, but has acquiesced in a condition for which he had no original responsibility." This report was signed by J. B. Foraker, Albert J. Beveridge, William P. Dillingham, A. J. Hopkins and P. C. Knox.

On December 13, 1906, debate in the Senate on the reports began, and from that time on, until February 20, 1907, when a vote was taken upon the resolution, Utah matters were thoroughly aired in speeches upon the subject by many of the Senators. The resolution was so amended as to require the concurrence of two-thirds of the senators present, and on the resolution so amended the vote stood: yeas, 28; nays, 42; not voting 20. So the resolution was rejected, "two-thirds of the senators present not voting therefor." Senator Smoot retained his seat.

The result may well be considered satisfactory to all concerned, and ended in a better understanding between the leaders of the Nation and the Latter-day Saints, because not only was the Senator's position inquired into and found satisfactory, but nearly all the doctrines and teachings of the Church, and particularly those relating to its relationship with the Government, were set forth in detail by the witnesses, for and against the people, with the result that nothing was found that proved them either a menace to the Nation, or disloyal to its institutions and Government, but, on the contrary, the very opposite. The career of Senator Smoot, during these many years in the Senate, has placed him at the fore-front among the Nation's leaders, and the result has been that the Latter-day Saints are respected and understood, and have been found to be among the Nation's most honored people. His distinguished

services have given satisfaction to all concerned, both in the Nation and at home, as witness the state election of 1920, in which he was re-elected by the people by an overwhelming majority.

When the controversy first began, a new anti-"Mormon" political party, called the "American", was formed in Utah, supported by Senator Thomas Kearns, whose term of office in the Senate had expired, and to which he had been chosen by the legislature in January, 1901, and who sought re-election. This new party was much after the pattern of the old Liberal Party which existed before the "changed conditions," in 1890, and was formed to fight Senator Smoot and the alleged influence of the Church in politics. They alleged that the Church controls the political parties, and that no party in the ascendant in Utah can be free from Church influence; hence the need for this new organization, which was established to bitterly fight politically the people of the Church and the Church authorities, and that purpose was fully exemplified in the campaigns of 1904-08, a period of extreme political agitation in Utah. This was followed by an eastern magazine crusade during 1910-11. It was likewise followed by a ruthless, unjust and execrable attack on President Joseph F. Smith, who was cartooned and libeled in a daily paper, the organ of that party at that time, to such an extent that it was almost more than the people could bear, though President Smith, himself, endured the attack without a flinch, knowing himself and his people to be innocent of the charges made against them. The new party lasted only for a short time when the National party lines were again drawn, and the people of the State again united on the Republican and Democratic party lines, with a small following of Socialist adherents.[a]

President Smith stated, in regard to the attack made upon him and his people in this particular political move, "I feel in my heart to forgive all men in the broad sense that God requires of me to forgive all men, and I desire to love my neighbor as myself; and to this extent I bear no malice toward any of the

[a] In 1905, the American party elected their candidate for Mayor and a majority of the City Council of Salt Lake City. The city administration thus went into their hands, in which it was held for three terms, 1905 to 1911. The party was overthrown in 1911 by a citizens' ticket and at the same election Salt Lake went under the Commission system of government, Samuel G. Park, Mayor.

children of my Father. But there are enemies to the work of the Lord, as there were enemies to the Son of God. There are those who speak only evil of the Latter-day Saints. There are those—and they abound largely in our midst, who will shut their eyes to every virtue and to every good thing connected with this latter-day work, and will pour out floods of falsehood and misrepresentation against the people of God. I forgive them for this. I leave them in the hand of the just Judge."[a] Again in April, 1908, he said: "We thank God for his mercies and blessings; and I do not know but that we owe in some small degree gratitude to those who have bitterly opposed the work of the Lord; for in all their opposings and bitter strife against our people, the Lord has developed his power and wisdom, and has brought his people more fully into the knowledge and favor of the intelligent people of the earth. Through the very means used by those who have opposed the work of God, he has brought out good for Zion. Yet, it is written, and I believe it is true, that although it must needs be that offenses come, woe unto them by whom they come; but they are in the hands of the Lord as we are. We bring no railing accusation against them. We are willing to leave them in the hands of the Almighty to deal with them as seemeth him good. Our business is to work righteousness in the earth, to seek for the development of a knowledge of God's will and of God's ways, and of his great and glorious truths which he has revealed through the instrumentality of Joseph the Prophet, not only for the salvation of the living but for the redemption and salvation of the dead."[b]

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a Oct. *Conference Report*, 1907, p. 5.
b April *Conference Report*, 1908, p. 2, 3.

CHAPTER XLVI

The Great War

The immediate firebrand that started the European conflagration, and set the whole world in a blaze of war, was the assassination of the Archduke Franz Ferdinand, heir to the throne of Austria-Hungary. This took place on June 28, 1914, in Sarajevo, the capital of Bosnia, and the tragedy was committed by a young Herzegovinian student named Prinzip who, discharging an automatic pistol at both the prince and his morganatic wife, killed them almost instantly, as they were returning from the town hall, after a reception. The assassination doubtless expressed the resentment of many Serbs at the annexation of Bosnia and Herzegovina by Austria, in 1908, for which Franz Ferdinand was held largely responsible, though the primary causes were a variety of conflicts dating many years into the past.

But Austria and Servia came to serious relations over the tragedy on July 23, following. The former demanded, in sharp and unqualified words, of the latter, that she give definite assurance henceforth that no anti-Austrian agitators should be permitted to carry on their propaganda in that country. Servia's reply, though conciliatory and pacific, was regarded as unsatisfactory by the Austrian government, which then declared war on the former country, on July 28. The next day Austria began the bombardment of Belgrade, and the war spread thence until it not only turned Europe into an unparalleled field of battle and carnage, but plunged almost every nation of the world into a far-reaching conflict which has no parallel in loss of life, in suffering, and in destruction of property, in the history of all time.

This action was followed by a declaration of war by Germany against Russia, on August 1. Then followed war declarations, one nation against another, until all the leading nations of Europe were involved. On August 4, Britain definitely

declared war on Germany and bound herself to support France and Belgium. On this day also the United States declared neutrality. The trouble spread to Japan, China, and the American continent. As the years went on there was not a nation left untouched by the sorrow, death, desolation, loss of property, famine and pestilence that followed the world over, in the wake of the fearful conflict.

Germany decided to engage in a submarine warfare, and this eventually brought the United States into the war. On May 1, 1915, the *Gulflight*, an American oil ship from Port Arthur, Texas, to Havre, France, was sunk by what was supposed to be a German submarine. Two men who jumped overboard were drowned. More than a month before this event, the *Falaba*, an African liner, bound from Lisbon for Liverpool, was torpedoed, with a loss of about fifty men, of which one, Leon Chester Thrasher, was an American. Then came the sinking, without warning, of the British passenger liner *Lusitania* on May 7, 1915, with 1,917 persons on board, 1,152 of whom lost their lives. Among these were 114 Americans who perished, out of 179 on board. Among these were Charles Frohman, who, a minute or two before the end, said to his companions with a smile, "Why fear death? It is the most beautiful adventure that life gives us;" Alfred G. Vanderbilt; Justus M. Forman, the novelist; and Mr. and Mrs. Elbert Hubbard, and other noted Americans; forty babies and twice as many older children were drowned. Then came a long period of negotiation and notes between the governments while the public were repeatedly asking, "What are we going to do about it?" It was finally clear, after other ships had been attacked, that Germany intended to continue bombarding belligerent merchant ships, regardless of whether or not American citizens were on board, though it appeared at one time that a diplomatic settlement had been arrived at which gave promise of avoiding war. But there was increased submarine activity, and many British ships were torpedoed, during the months following. Vessels of every kind, whatever their flag, their character, or contents were ruthlessly destroyed. According to Berlin statistics, from the beginning of the war until October 12, 1916, the number of hostile and neutral ships

sunk by the sea forces of the Central Powers numbered 1,253, of 2,569,500 tons; but of these only 200 neutral ships, of 276,-528 tons, were sunk for carrying contraband of war. At the end of January, 1917, Germany announced a war zone around the British Isles, along northern France, and in the Mediterranean, from which even neutral shipping was barred. "All ships met within that zone will be sunk by us," said the German order. Neutral ships, including one American, might enter Falmouth once a week, but could enter no other British port, and must follow a lane described by Germany. "Frightfulness" was the name for the following weeks' intensified submarine warfare, now undertaken by Germany in an effort to starve Britain into making a peace. This decree ended what friendly relations were left with the United States. When the news reached Washington, the port of New York was closed, February 1, 1917, to all outgoing vessels. President Woodrow Wilson addressed Congress the next day announcing that Count Bernstorff, the German Embassador, had been given his passports, and that U. S. Embassador Gerard had been recalled from Germany. The weeks following, until April 2, were full of important events, including the German retreat in the West, the fall of Bagdad, March 11; the revolution in Russia, resulting in the abdication of Czar Nicholas II on March 15, and later in the ignominious death of his whole family and himself, at the hands of his own people; and the formation, after many vicissitudes, of a Bolshivik government, still existing at the close of 1920, under Lenine and Leon Trotzky, full of such ruthless horrors as compared with which the French Revolution's Reign of Terror was a mild and well organized system of government.

On April 2, President Wilson asked Congress to declare a state of war, owing to the German unrestricted submarine campaign, and on the 4th, the Senate passed a war resolution by a vote of eighty-two to six, followed on the 5th, by the House, by a vote of three-hundred seventy-three to fifty. The next day, April 6, 1917, President Wilson signed the resolution formally declaring war with Germany. Then followed a year and a-half of conflict in which the United States provided thousands of soldiers, and prepared to train an army of 10,-

000,000 men to take further part, and raised billions of money. General John J. Pershing and the first American troops reached France, the General on June 13, and the troops on June 26. Training camps were established in all parts of the United States, and every preparation was made for taking part in the unparalleled conflict on a scale which only the vast resources of men and means in America could provide. By August 17, 1918, the over-seas shipment of men totalled more than one and one-half million, while other millions were preparing to go. The Americans had taken active part by this time in many battles, and continued effectively so to do until the armistice was declared on November 11, 1918.[a]

Kaiser Wilhelm III had abdicated and fled to Holland. The war was won by the Allies and associated Powers, between whom and Germany the Peace Treaty was signed at Versailles, on June 28, 1919. The event took place in the Hall of Mirrors, in which the Germans had humbled the French forty-nine years before, following the war of 1870. It was the formal close of the Great War which had lasted five years, within thirty-seven days. The signing of the German treaty has been pronounced one of the most impressive events in human history, unique in its character and purposes. "It was not an agreement for the bondage of any nation, but one for the freedom of all nations."

When the declaration of war reached Salt Lake City, the Church of Jesus Christ of Latter-day Saints was in the midst of its eighty-seventh annual conference. Referring in his opening speech, April 6, to the declaration of war just signed, President Joseph F. Smith exhorted the people to maintain the spirit of love. He said:

"I want to say to the Latter-day Saints who may enlist, and whose services the country may require, that when they become soldiers of the State and of the Nation that they will not forget that they are also soldiers of the Cross, that they are ministers of life, and not of death; and when they go forth, they may go forth in the spirit of defending the liberties of mankind rather than for the purpose of destroying the enemy.

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a Sources of information: *Literary Digest History of the World War*, 10 volumes; *Improvement Era*, volumes 17-20.

If we could convert them to peaceful ways and to the love of peace without destroying them, we would become saviors of men. And it is abominable that men who engaged in the great and grand and necessary duty of protecting and guarding our Nation from the encroachments of wicked enemies, cruel and destructive foes, should not maintain among themselves lives of honor, virtue, purity, and of immunity from sin and crime of every kind. It is a disgraceful thought that a man to become a soldier should become a rake, and abandon himself to crime and wickedness. Let the soldiers that go out from Utah be and remain men of honor. And when they are called, obey the call, and manfully meet the duty, the dangers, or the labor, that may be required of them, or that they may be set to do, but do it with an eye single to the accomplishment of the good that is aimed to be accomplished, and not with the blood-thirsty desire to kill and to destroy."[a]

Later, in the annual conference of the Mutual Improvement Associations, in the early part of June, in the large tabernacle, Salt Lake City, Presidents Anthon H. Lund, Charles W. Penrose, and Joseph F. Smith spoke to the thousands of young men in attendance, giving messages that covered the needs of the stirring day, and containing encouragement, counsel, and advice of vital advantage and import. Very brief selections from their remarks show with what patriotism and earnestness the leaders of the people spoke.

President Joseph F. Smith: "I want to see the hand of God made manifest in the acts of the men that go out from the ranks of the Church of Jesus Christ and from the State of Utah, to help to defend the principles of liberty and sound government for the human family. I want to see them so live that they can be in communion with the Lord, in their camps, and in their secret places, and that in the midst of battle they can say: 'Father, my life and my spirit are in thine hand!' "

President Anthon H. Lund: "I am glad to see so many here, and as far as our young men are concerned, I know that they will do their duty, that they will not be found lacking, whether it be to go to war or to stay at home, attending to those things that will build up the people here. I believe that in whatever

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a *Eighty-seventh Annual Conference Report*, pp. 3, 4.

circumstances they may be placed, they will continue faithful. I hope that the foundation of faith laid in their hearts will not be shaken, and that they will go as God-fearing young men, not influenced by the evils and temptations that generally attend warring armies, but that they will carry out what they have learned in their youth, and set such an example before others that they will be looked upon as indeed sons of God-fearing parents, and young men that want to do right."

President Charles W. Penrose: "Now, the chief point that I wish to present to our young men in this congregation, today, is the desire of the Governor and his associates in this state that the number required to be raised in the National Guard of Utah shall be obtained, and the plan shall be effected, and that Utah will be able to stand in the roster of States having the proper number, according to the lists made out for the respective state organizations, and will not be behind in any good work. We desire to show, for a fact, that notwithstanding reports that have been circulated, concerning the people of Utah, and particularly the Latter-day Saints—the 'Mormon' people—that we are loyal to our Government, as we desire to be, first of all, loyal to our God and to the truths which He has revealed. We want to stand shoulder to shoulder with other good citizens of the United States in maintaining the principles of our Government and in defending this Nation, in association with other nations that are assailed, in the maintenance of truth and liberty for the benefit of all mankind."[a]

The strenuous times that followed gave evidence of the earnestness with which the people adopted the counsel of their leaders and took part in the great struggle. Thousands were called to training camps. Young men in remunerative callings, professional and otherwise, dropped their business and made arrangements for volunteering or being drafted to enter the conflict. There were many farewell scenes at the stations that beggared description, as fathers and mothers, sisters, friends and sweethearts, bade farewell to the departing youths, who hurried to their training camps, bent upon the accomplishment of their part in the great struggle. In all the states of the West, in which there were Latter-day Saints, our boys took

a For the speeches in full see *Improvement Era*, Vol. 20, pp. 821-834.

their full part with courage and honor, in camp and field, in the stirring scenes of the day.

During the remaining portion of the first year, (1917) out of the "Mormon" population in the Church, 3,854 entered the army; 616, the navy; 196 joined the marines; 253, the medical corps; 354, other branches of the service; 116, the National Guard, which was then not a part of the U. S. Army; 96, the Red Cross, including nurses, making a total, at the close of the year, of 5,476 who had entered the service of their country.

According to reports gathered from authentic, original sources, by the Presiding Bishop's Office, the year 1918 showed the following military statistics of the young men of the Church: There had joined the army 10,648; the navy, 1,128; the marines, 451; medical corps, 535; there were in the training schools, 430; in the Student Army Corps, 778; in other branches, 710; in the National Guard, not regular military service, 97; in the Red Cross, including nurses, 120; making a total of 14,897. During the year, there were 383 who died in the service.

In the early part of January, 1919, there were, all told, 14,975 "Mormons" in the service of their country, and during that year 258 died in service.[a]

The War, even as in the Philippine Islands, proved the loyalty of the Latter-day Saints in their devotion to their country's cause and their loyalty to the Nation. Every "drive" for funds, every allotment for bonds, every donation for Red Cross and other purposes were promptly met and in all instances over-subscribed by the people.

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a The service flags at the Utah State Capitol indicate that 24,382 men, all told, were in the service from Utah. Federal statistics give Utah credit for a total of 19,421 men, distributed as follows: National Army, 10,788; Regular Army, 5,335; Navy, 2,494; Marines, 804. The Federal figures are likely to be most correct, as numbers of enlistments from neighboring states may be included in the State estimate. The state historian, Dr. Andrew Love Neff, has not, at this writing, definite information. For further information and lists of officers and men, in detail, see *Utah in the World War*, by Noble Warrum.

CHAPTER XLVII

Changes in the General Authorities

Excepting only President Brigham Young, who for thirty-three years was the leader of the Latter-day Saints, Joseph F. Smith stood at the head of the people more years than any other president, and it is safe to say that at no other time was there ever more growth in temporal and spiritual affairs than during his seventeen years of eventful and successful incumbency. Many were the changes among the authorities of the Church under his administration resulting from death and other causes. Only four, who were members of the Council of Twelve when he became President, were in the Council or First Presidency when he died. They are Anthon H. Lund, Heber J. Grant, Rudger Clawson and Reed Smoot.

Authorities at the Opening of President Smith's Administration.

The First President and General Authorities were constituted as follows, at the organization of the First Presidency, at the special conference, November 10, 1901:

Joseph F. Smith—Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

John R. Winder—First Counselor in the First Presidency.

Anthon H. Lund—Second Counselor in the First Presidency.

Brigham Young—President of the Council of the Twelve Apostles.

Members of the Council of Twelve Apostles:—Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot, Hyrum M. Smith.

The counselors in the First Presidency and the Twelve Apostles, Prophets, Seers and Revelators.

John Smith—Patriarch of the Church.

First Seven Presidents of Seventy—Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin.

William B. Preston—Presiding Bishop, Robert T. Burton, as first, and Orrin P. Miller, second counselors.

Anthon H. Lund—Church historian and general Church recorder.

Joseph F. Smith—Trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

These died or resigned during the years following:

Brigham Young died, April 11, 1903.

Francis M. Lyman died, Nov. 18, 1916.

John Henry Smith died, Oct. 13, 1911.

George Teasdale died, June 9, 1907.

John W. Taylor resigned, Oct. 6, 1905, and died Oct. 10, 1916.

Matthias F. Cowley resigned, Oct. 6, 1905.

Marriner W. Merrill died, Feb. 6, 1906.

Abraham O. Woodruff died, June 20, 1904.

Hyrum M. Smith died, Jan. 23, 1918.

New Members Chosen

George Albert Smith was sustained as one of the Twelve, October, 1903, to fill the vacancy caused by the death of Brigham Young.

Charles W. Penrose was chosen and ordained an apostle, July 7, 1904, to fill the vacancy caused by the death of A. O. Woodruff.

George F. Richards and Orson F. Whitney were chosen and sustained apostles, April, 1906, to fill the vacancy caused by the resignation of John W. Taylor and M. F. Cowley, October, 1905.

David O. McKay was chosen and sustained as member of the Council of Twelve, April, 1906, to fill the vacancy caused by the death of M. W. Merrill.

Anthony W. Ivins was chosen and sustained one of the Twelve, October, 1907, to fill the vacancy caused by the death of George Teasdale.

Joseph F. Smith, Jr., was ordained an apostle April 7, 1910, to fill the vacancy caused by the selection of John Henry Smith as Second Counselor in the First Presidency, April 7, 1910, owing to the death of John R. Winder, March 27, 1910, the First Counselor. Anthon H. Lund was promoted to First Counselor in the First Presidency, having previously served as Second Counselor, April 7, 1910, to fill the vacancy caused by the death of John R. Winder, March 27, 1910.

John Henry Smith was chosen Second Counselor in the First Presidency, April 7, 1910.

Charles W. Penrose was selected as Second Counselor in the First Presidency to fill the vacancy caused by the death of John Henry Smith, Oct. 13, 1911.

James E. Talmage was ordained an apostle December 8, 1911, to fill the vacancy caused by the selection of Charles W. Penrose as Second Counselor in the First Presidency.

Stephen L. Richards was chosen and ordained an apostle Jan. 18, 1917, to fill the vacancy caused by the death of Francis M. Lyman, Nov. 18, 1916.

Richard R. Lyman was ordained an apostle April 7, 1918, to fill the vacancy caused by the death of Hyrum M. Smith, Jan. 23, 1918.

Melvin J. Ballard was ordained and set apart a member of the Council of Twelve, Jan. 7, 1919, to fill the vacancy caused by the selection and ordination of Heber J. Grant as President of the Church of Jesus Christ of Latter-day Saints, Nov. 23, 1918. He was the first apostle chosen by President Grant.

John A. Widtsoe was ordained an apostle, March 17, 1921.

General Authorities at the Opening of President Grant's Administration

At the June conference, 1919, the April conference having been postponed owing to an epidemic of sickness known as the Influenza, the General Authorities of the Church were sustained as follows:

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, First Counselor in the First Presidency.

Charles W. Penrose, Second Counselor in the First Presidency.

Anthon H. Lund, President of the Council of Twelve Apostles.

Rudger Clawson, acting President of the Twelve Apostles.

Members of the Council of Twelve Apostles:

Rudger Clawson	Anthony W. Ivins
Reed Smoot	Joseph Fielding Smith
George Albert Smith	James E. Talmage
George F. Richards	Stephen L. Richards
Orson F. Whitney	Richard R. Lyman
David O. McKay	Melvin J. Ballard

Hyrum G. Smith, Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and Patriarch, Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, Presiding Bishop, with David A. Smith and John Wells as his First and Second Counselors.

Heber J. Grant, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

CHAPTER XLVIII

The Passing of President Smith

President Joseph F. Smith peacefully closed his active life upon earth, on Tuesday morning, 4:50 o'clock, November 19, 1918, at his home, the Beehive House, Salt Lake City, Utah. He had served the people of his Church and state all his life, in almost every useful private and public capacity. By dint of honest effort and persistent labor, borne fully, bravely and cheerfully, he mounted the ladder of experience round by round as herd boy, pioneer, teacher, soldier, missionary, legislator, counselor, and finally stood as the prophet and mouthpiece of the Lord for the Church of Jesus Christ of Latter-day Saints, a preacher of righteousness, occupying the most exalted position in the gift of the Lord to his people upon this earth. Judge Charles C. Goodwin, for years the editor of the *Salt Lake Tribune*, when it was very bitter against the Latter-day Saints and their leader, says, in speaking of him, in *Goodwin's Weekly*, April 8, 1916:

"A more kindly and benevolent man has seldom held an exalted ecclesiastical position in these latter days than President Joseph F. Smith of the Church of Jesus Christ of Latter-day Saints. Passing down the seventy-seventh year of the highway of life, and living with broad tolerance of the affairs of men, he stands a commanding influence in his state. To his people he is the great spiritual leader. To men at large he is a man of wide sympathies, great business acumen, and a born leader of the great institution of which he is the head.

"One, who has known him for two generations, says of him: 'Once stern and unrelenting, he has mellowed as the years go on, until he sees but the good in humanity and forgives men their trespasses.'

"His early life was of great hardship, surviving as he did many adventures and many soul-rending experiences that try the hearts of men.

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"Upon the death of President Snow, he succeeded to the First Presidency. Under his direction the Church has grown in power until it is accounted one of the most perfectly organized bodies in existence. As trustee of the vast properties of the Church he has become one of its greatest financial leaders.

"His life all these years has been lived with great simplicity, constant labor, and great personal frugality.

"He stands today a patriarch ruling with a gentle hand over a people blessed with such prosperity as few religious bodies have ever known."[a]

In 1906, he visited the missions of Europe, the first President of the Church who did so while occupying that position. He spoke in a number of nations and bore his testimony to the divinity of the great organization which he represented. He visited Canada and the Hawaiian Islands, and was frequently, almost constantly, in the midst of his people, in the stakes of Zion. Wherever he went, there assembled unusually large gatherings of Saints and strangers to hear him. His instructions, counsel, doctrinal declarations, and advice on practical topics relating to the daily life and welfare of the people, were listened to with the utmost attention, and largely adopted, to the benefit, blessing and joy of those who heard. His printed sermons would fill many volumes. A compilation of selections from his sermons and writings was prepared just before his death. These were later printed by the Committee on Study for the Priesthood Quorums, in a 700 page volume, entitled, "Gospel Doctrine," June 2, 1919; and up to the close of 1920, three large editions had been sold, indicating the popularity of the author. The book contains practically every essential teaching of the Latter-day Saints concerning the present life and the life hereafter, treated in wisdom and moderation, and is sound in precept and tenet. President Smith was all worthy of the title, "Preacher of Righteousness." Next to Joseph the Prophet and Brigham Young the Pioneer, he was a builder of temples and houses of worship, and the number of ward and stake houses built in his time, exceed those of any other like period. As a man of business, it can well be said, he was successful in a high degree: conservative, but progressive; thrifty,

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a See *Improvement Era*, June, 1916, Vol. 19, p. 669.

without being frugal to excess, and never before in the history of the Church was business enterprise more successful, either with the Church itself or with the people, than during his incumbency. Much of the progress of public and Church affairs was stimulated by his forethought and consideration, by his inspiration from the Lord freely disseminated among the people, and his ability to gather able men about him who cooperated with him for the advancement of the Church, the state, and the community. He showed great tenderness for his large and honorable family. When the boys and girls gathered around him, at the last moments, he expressed his great satisfaction in these words, referring to his wives and children: "I have reached the treasure of my life, the whole substance that makes life worth living." His passing marked an epoch in the history of the Church, for he was the last of the old school of veteran leaders who pioneered and founded our inter-mountain commonwealths.

His body rests in the Salt Lake City Cemetery. Hundreds of thousands mourned his passing, and revered his memory. Owing to an epidemic of sickness, public funeral services could not be held, but large numbers attended the exercises at the cemetery. Thousands thronged the streets. Out of respect to the President and his family, the majority of business houses closed, for the noon hour, during the exercises at the cemetery. By order of Bishop Joseph S. Glass, the great bell in the Catholic Cathedral tolled a solemn requiem, as the throngs gathered.

At the June, 1919, General Conference, all the authorities eulogized the name, labors, and achievements, of this faithful servant of the Lord, and powerful Preacher of Righteousness.

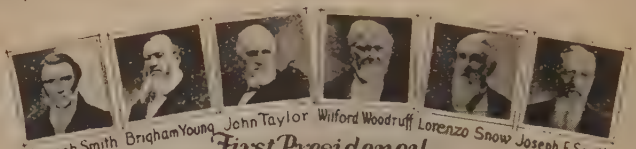
PART VII

THE ADMINISTRATION OF PRESIDENT HEBER J. GRANT

1918—

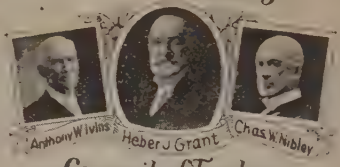
"I have lifted up my voice in the Hawaiian Islands, in far-off Japan, in England, Ireland, Scotland, Wales, Germany, Holland, France, Belgium, Italy, Switzerland, Norway, Sweden, Denmark, Canada, Mexico, from Portland, Maine, to Portland, Oregon, from the Canadian line down to Florida, bearing witness that I know, as I know I live, that God lives; that Jesus is the Christ; that Joseph Smith was a prophet of the true and the living God; that the gospel commonly called "Mormonism" is in very deed the gospel of the Lord Jesus Christ; with every gift, grace, power and blessing that was enjoyed in the former days. May God help me, and every soul that has a knowledge of the divinity of this work, to live it, to be honest with God as a tithe-payer, as an observer of the Word of Wisdom, and in every way to so live that others who know not the truth as we do, seeing our integrity and devotion, may be led to investigate the message of life and salvation that we have to bear to the world. This is my prayer, and I ask it in the name of Jesus Christ, our Redeemer. Amen."—President Heber J. Grant, in a Conference speech.

Former Presidents



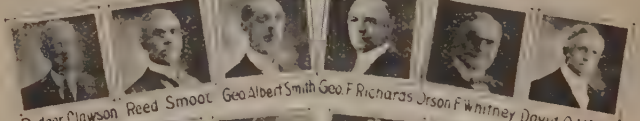
Joseph Smith Brigham Young John Taylor Wilford Woodruff Lorenzo Snow Joseph F Smith

First Presidency



Anthony W Ivins Heber J Grant Chas W Nibley

Council of Twelve



Rudger Clawson Reed Smoot Geo Albert Smith Geo F Richards Orson F Whitney David O McKay

Jos Fielding Smith Jas E Talmage Stephen L Richards Richard R Lyman Melvin J Ballard John A Widtsoe

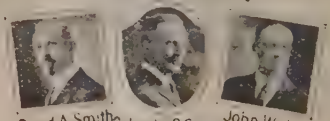
Presiding Patriarch

Hyrum G Smith

Seven Presidents of Seventies

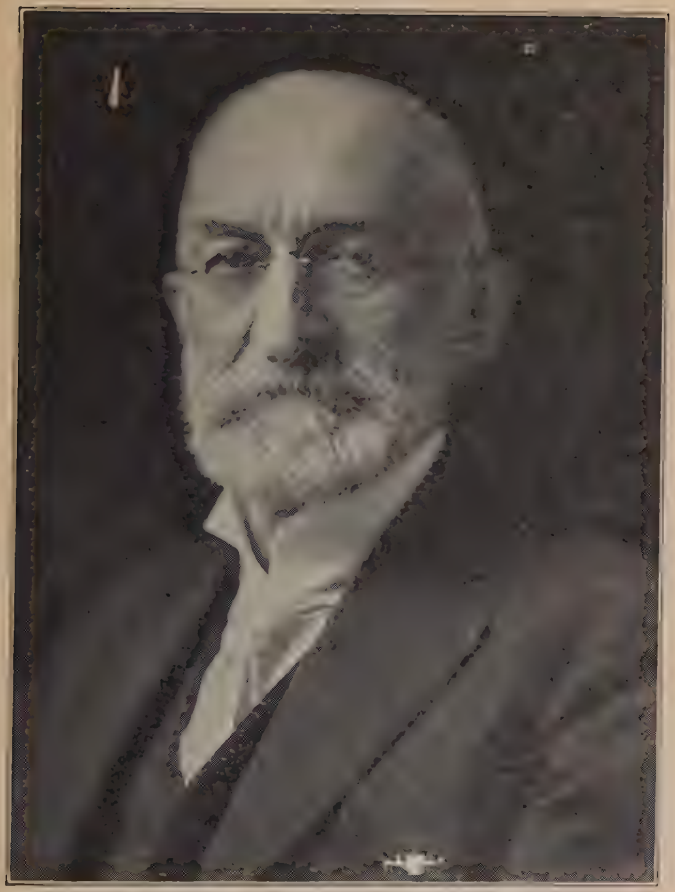
B H Roberts J G Kimball Rulon S Wells Jos W McMurrin Chas H Hart Levi E Young Rey L Pratt

Presiding Bishopric



David A Smith Sylvester Q Cannon John Wells

September ~ 1925



PRESIDENT HEBER J. GRANT

CHAPTER XLIX

Heber Jeddy Grant Chosen President

President Grant was born on the 22nd day of November, 1856, in the Thirteenth ward, on the lot where the Z. C. M. I. is now located, in Salt Lake City, Utah. His father, Jedediah Morgan Grant, in his day was one of the most enthusiastic and most zealous workers in the Church; and his mother, Rachel Ridgeway Ivins, was one of the bright and noble heroines of Zion.

President Grant is the only child of his mother, but has a number of brothers and sisters who bear his father's name. He is the thirty-third apostle chosen in the Church, its seventh president, and the first man born in Utah who was chosen a member of the Twelve; also the first native son who has occupied the position of President of the Church. It is a strange coincidence that President Francis M. Lyman, whom he succeeded as President of the Twelve, and President Joseph F. Smith, whom he succeeded as President of the Church, were both buried on his birthday anniversary, the former in 1916, and the latter in 1918. He was chosen to succeed the former on November 23, 1916, and the latter, November 23, 1918, the day following his natal day, his sixtieth and sixty-second anniversaries respectively.

President Grant's first act was the choice of his counselors —the wise, the true, the tried and experienced leaders, Presidents Anthon H. Lund and Charles W. Penrose, men of unbounded integrity and stability of character, so well known that their names needed only to be mentioned to receive immediate and unanimous approbation.

President Grant is a business man, but there is not a man in all the Church who has more regard for its

spiritual welfare than he has. His admiration for and obedience to his brethren who have occupied the position he now holds have dominated his whole career. He believes implicitly in the inspiration of the Lord which has guided them in all their affairs. He is liberal to a fault, helpful, sympathetic, with heart and ears attuned to every righteous need and cause. As a business man, he not only promptly fulfills his promises and keeps his appointments, but aims to give value received for all he obtains; and as an employer treats all who work for him with liberality, respect and consideration.

His energy, determination, and his belief in work as a winning virtue, are inspirations to all who come to know him. These characteristics are prominent in all the missions he has filled—secular and religious. Among the latter is one to Japan, and one to Great Britain and Europe, in both of which he presided over the missions. When he sets out to win, he is determined to obtain the goal, taking genuine pleasure in laboring to accomplish results.

It is so in all his efforts. When he once sets out to do a work, there is no relaxation until it is finished. He has implicit faith in the divinity of the Church of Jesus Christ of Latter-day Saints, a faith founded on the inspiration of the Holy Ghost, received in answer to prayer, and the goodness of God to him, to the Church, its leaders and members.

President Grant's life is full of testimonies that God lives and answers prayer, that Joseph Smith was a prophet of God, and that the Church which he was instrumental in founding is divinely established by revelation from God the Father and his Son Jesus Christ.

At the General Conference of the Church, Sunday, 10 a. m., June 1, 1919, a solemn assembly of the Priesthood and members of the Church was held, and the action of the Council of Twelve in choosing and ordaining President Grant was unanimously confirmed, and all the other authorities were likewise sustained as named in chapter 47.

The scene from the stand, as the many thousands of men stood up, quorum by quorum, to vote, their right hands raised to the square, was the most impressive, stately, and dignified

religious solemnity that the eyes of man ever beheld, not to speak of the scene, when the whole audience, ten thousand in number, covenanted unanimously in like manner to sustain their chosen leaders.

As the burdens and responsibilities of his new and exalted position multiply upon him, President Grant will grow in ability and strength to bear them. All faithful Latter-day Saints have so far joined, and so will continue to join, in prayer and deeds to make his administration strong, progressive, and pleasing and acceptable in the sight of our heavenly Father.

CHAPTER L

Leading Events—1918-1925

Melvin J. Ballard Chosen an Apostle

The first apostle chosen in the administration of President Heber J. Grant was Melvin J. Ballard. He was born on February 9, 1873, at Logan, Cache county, Utah. His parents were pioneers of 1852. He was ordained an apostle on January 7, 1919, by President Heber J. Grant, to fill the vacancy caused by the re-organization of the First Presidency.

John A. Widtsoe Chosen an Apostle

The latest member of the Council of the Twelve is Elder John A. Widtsoe. He was ordained March 17, and sustained as a member of the Quorum of Twelve Apostles by the General Conference, April 6, 1921. He was born January 31, 1872, on the island of Froen, Throndhjem, Norway. He was baptized April 3, 1884, in which year he emigrated to Utah. He is one of the leading educators of the State, having been director of the Utah Experiment Station, of the Department of Agriculture in the Brigham Young University, and president of the Utah Agricultural College, and of the University of Utah. He is the author of many books, scientific and religious.

Death of President Anthon H. Lund and President Charles W. Penrose

In the passing of President Anthon H. Lund and of President Charles W. Penrose, the Church lost two great pillars of strength, diligent workers, capable, able, and faithful men, who devoted their lives to the advancement of the Church and the furtherance of the purposes of God.

President Anthon H. Lund died in Salt Lake City, March 2, 1921. He was born May 15, 1844, in Aalborg, Denmark; and did much missionary labor in his native land before he came to Utah. He arrived in Salt Lake City September 23,

1862; after his arrival in Utah, he was constantly at work in the building up of the Church, and of the communities and country in which he lived. He returned upon a mission to Denmark in 1871; and in 1883, he was called to fill another mission to Scandinavia, succeeding Elder Christian B. Fjeldsted as president of the mission. Returning home, he was elected a member of the Legislature of the Territory of Utah in 1886, and was re-elected in 1888. During this latter term, he labored successfully for the establishment of the industrial school in Ogden, and the Utah Agricultural College in Logan. He was appointed vice-president of the Manti temple in May, 1888; and president in 1891, succeeding President Daniel H. Wells. He became a member of the Board of Education of the Church in 1889. At the October conference of that year, he was called to the high office of an Apostle in the Church of Jesus Christ, being ordained October 7, 1889, by President George Q. Cannon. He presided over the European Mission at Liverpool in 1893, serving for more than three years. He went on a mission to Palestine in 1897, returning in the summer of 1898. During his labor as an Apostle, he occupied many important positions, succeeding President Franklin D. Richards, in 1900, as Church Historian. In 1901, he was called as Second Counselor in the First Presidency, and at the death of President John R. Winder, he was chosen First Counselor, which position he held until the day of his death, March 2, 1921. In the many ecclesiastical offices, and in the many industrial positions which he held, his integrity and well-matured judgment, and his faithful and loving adherence to the principles of the Gospel of Jesus Christ, caused him to exercise a powerful influence in the Church.

President Charles W. Penrose died in Salt Lake City, May 16, 1925. He was born February 4, 1832, at Camberwell, London, England. He joined the Church May 14, 1850, and for ten years continued his labors as a missionary in his native land, rendering a great and successful service in the ministry. In the year 1861, he crossed the sea in the sailing ship *Underwriter*, having charge of some 620 passengers. He settled at Farmington, and in the fall of 1864 he moved to Cache Valley, laboring there, as in Farmington, in the field and at school

teaching. In April, 1865, he was called on a mission to England. Upon his release from that mission in 1868, he engaged in the mercantile business, and was active in all Church movements in Cache county. In 1870, at the solicitation of Elder Franklin D. Richards of the Council of the Twelve, he moved to Ogden, and took editorial charge of the *Ogden Junction*. In Ogden, he served in the City Council, in the High Council, and besides was active as a home missionary, and engaged in many other enterprises. In June, 1877, by request of President Brigham Young, he came to Salt Lake City, and became connected with the *Deseret News*, and was made editor-in-chief of that paper on September 3, 1880, serving in that capacity for many years. He was elected to the Legislature in 1879; and served also in the Presidency of the Salt Lake Stake of Zion under President Angus M. Cannon for many years. He filled many missions to the States and to Europe, and was also Church Historian. As a journalist, he shone with great lustre; and as a writer and preacher of the principles of the Gospel, had but few equals. He was chosen an Apostle on July 7, 1904, to fill the vacancy in the Quorum of the Twelve caused by the death of Abram O. Woodruff; he was ordained an Apostle by President Joseph F. Smith. In 1906 he succeeded President Heber J. Grant as president of the European Mission, returning in the summer of 1910. On December 7, 1911, President Penrose was chosen as Second Counselor to President Joseph F. Smith, filling the vacancy caused by the death of John Henry Smith. He held this position until the death of President Joseph F. Smith, in November, 1918, and was selected thereafter as Second Counselor to President Heber J. Grant, becoming First Counselor on the death of President Anthon H. Lund, March 10, 1921, in which position he acted until his death, May 16, 1925. President Penrose, with voice and pen, labored untiringly as a defender of the faith and an exponent of its doctrines for almost seventy-four years. His songs and writings have struck a responsive cord in every heart, and will be sung and read by the Latter-day Saints for years, and years to come. President Grant remarked, on hearing of his death: "President Penrose was one of the greatest defenders of the faith that the Church has ever had; he was one of the most able expounders of the doctrines of the Church, by pen and word of mouth."

Temples

Important incidents in the history of President Heber J. Grant's administration have been the dedication of two temples, and the site of one other—the Hawaiian temple, on November 27, 1919; the Canadian temple on August 26, 1923, as mentioned in another chapter; and the site for the Arizona temple, in Mesa, on November 28, 1921.

President Warren G. Harding Visits Utah

President Warren G. Harding, the 29th president of the United States, and veritably the nation's Apostle of Peace, visited Utah while on a western trip, arriving in Salt Lake City, June 26, 1923. He delivered a carefully prepared speech on taxation in the large Tabernacle, Salt Lake City, where thousands listened to him, and other thousands heard him by means of radio in the Tabernacle square and surrounding places. At the Country Club he played a game of golf with President Heber J. Grant and others. He made a trip to Southern Utah, where he endeared himself to the people by his kindly association with them. President Harding then went to Alaska, and became seriously ill on his return trip. On July 28, ptomaine poisoning appeared, and he was rushed to San Francisco, where he died August 2, at 7:30 p. m., as the result of cerebral apoplexy. Special memorial services, with a musical program, were held in the Salt Lake Tabernacle, and in many of the wards of the Church, on Sunday, August 12. President Harding won his way into the hearts of the people, both in his private and public life.

The Hundredth Anniversary of Joseph Smith's First View of the Plates of the Book of Mormon Celebrated

On September 22, 1923, President Grant and three others of the General Authorities attended a conference held at the Joseph Smith farm in the "Sacred Grove" and at the Hill Cumorah, celebrating the one-hundredth anniversary of Joseph Smith's first view of the plates from which the Book of Mormon was later translated. A very remarkable three-day conference was held there, the main arrangement having been

instituted by Brigham H. Roberts, President of the Eastern States mission. Concerning this notable gathering, President Grant states: "A rich outpouring of the Spirit of the living God was experienced. The conference was one that each and every person who attended will look back to with the same pleasure, joy and satisfaction with which we look upon the dedication of our temples, and the passing of other mile stones in the history of this Church. I cannot remember when my heart was more stirred, and when I have had my affection called out to the Lord more perfectly than upon the occasion when Elder Roberts offered the prayer in the Sacred Grove, on Sunday morning, September 23—the Sacred Grove where the Lord God Almighty and where Jesus Christ our Redeemer had appeared and conversed with the Prophet, or more properly speaking, the boy Joseph Smith, afterwards the prophet of the living God. Those of us who had the privilege of assembling there and partaking of the sacrament of the Lord's supper, and who listened to the inspiring words of the prayer, had our faith increased and strengthened. Our hearts mellowed in gratitude to the living God for the rich outpouring of his Spirit at that sacred spot."

The Book of Mormon

The year 1923 witnessed many other celebrations of the one hundredth anniversary of the marvelous visitation of Moroni to the Prophet Joseph Smith, commemorating the revealing to the Prophet the whereabouts of the gold plates from which the Book of Mormon was later translated by the power of God. The Book of Mormon has had an unprecedented increase in circulation during the past few years. Few, if any, books are circulated today that were printed as early as 1830, and that have as large a present circulation as the Book of Mormon, after nearly one hundred years in print.

At the October conference, 1923, these great events were frequently referred to by the speakers.

The occasion was generally observed by the Latter-day Saints; for it may well be said that the coming forth of the Book of Mormon was a most extraordinary event in the world's history. It stands second in importance only to that known as the "First Vision," when the Father and the

Son appeared to the boy Joseph Smith in the Sacred Grove, where he had retired for vocal prayer. The plates were not delivered to the Prophet Joseph until September, 1827, and the book was published prior to the organization of the Church on April 6, 1830.

In 1920, a new edition of the Book of Mormon was issued, with double column pages, chapter headings, chronological data, revised footnote references, pronouncing vocabulary, and index. The new arrangement has added much to the pleasure of reading the Book of Mormon, and has been a great impetus in its circulation.

A Glorious Promise to Parents Concerning the Youth of Zion

At the dedication of the temple in Canada, President Grant made use of the following words:

"We especially pray thee, O Father in Heaven, to bless the youth of thy people in Zion and in all the world; shield them from the adversary and from wicked and designing men; keep the youth of thy people, O Father, in the straight and narrow path that leads to thee; preserve them from the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the Lord Jesus Christ. Give unto them a testimony of the divinity of this work, as thou hast given it unto us, and preserve them in purity and in truth."

At the October, 1923, conference, President Grant quoted this part of the prayer uttered at the dedication of the Canadian temple, and said further in his sermon: "O fathers in Israel, if you will set an example by being honest before God in the payment of your tithes, if you will observe the Word of Wisdom, if you will observe your family and your secret prayers, God will give you strength to preserve the youth of Zion, as mentioned in this supplication."

Fiftieth Anniversary of the Organization of the Y. M. M. I. A.

An important occasion was the celebration in June, 1925, of the Fiftieth Anniversary of the organization of the Y. M. M. I. A. Associated with the Y. L. M. I. A., a jubilee was held in Salt Lake City, celebrating the occasion, and lasting from June 6 to 10, inclusive. It was the best attended, and the largest, and most noteworthy gathering of young people ever

witnessed in the history of the Church. Representatives came from every stake of the Church, and many missions were likewise represented. General meetings, a pageant, musical and literary contests, were held; the past, the present and the future of the organization were delightfully pictured in pageantry. A three-mile parade, with banners and slogans, including twelve thousand of the youth of Zion, and representing a hundred thousand devoted workers, gave a parade unequaled before in the history of the city and the state. Approximately sixty thousand people along the line of the parade witnessed its far-reaching ranks. Five full days and evenings were devoted to meetings and activities, following so rapidly upon one another that every hour was occupied with movements. At this time there were ninety-four stakes, and nine hundred eighty-seven wards, in the Church; and the Y. M. M. I. A. had a membership in the organized stakes of 47,944, including a force of 7,411 officers, with approximately 5,217 members in the twenty-eight missions of the world. The Young Ladies Association was equally strong in numbers and interest.

Missionary Work Emphasized

The October conference, 1925, was characterized by emphasis placed on missionary work, and a call was made for one thousand men of mature years to labor in the mission fields of the United States, Canada or Mexico, for at least six months, paying their own expenses both going and coming. President Grant stated, in making the appeal for these men, that in view of the wonderful harvest, of such great benefit to the people this year in all sections of the country, this appeal was made to the Latter-day Saints throughout the Church, from Canada on the north to Mexico on the south; and a special effort was asked to be made to secure in every ward from among men of mature years and sound judgment who have had experience in preaching the gospel, one missionary, and where possible, more than one, financially able to go and labor in the mission field. The call met with hearty response. Missions of the Church flourished in all the world. In Germany and in other parts of Europe, great success was especially experienced in the preaching of the Gospel.

A Mission in South America

At the October conference, 1925, President Heber J. Grant announced that a mission would be established in South America. Elder Melvin J. Ballard of the Council of the Twelve, and Elders Rulon S. Wells and Rey L. Pratt of the First Council of Seventy, had been called to open this mission. They left New York about November 14, and arrived safely at Buenos Aires on Sunday, December 6, 1925. A small colony of Saints, principally from Europe, had previously asked the Church authorities for an organization, and some means had been appropriated to aid them in building a chapel for religious worship. Upon arriving at the dock in Buenos Aires, on December 6, the missionaries were met by Brothers Friedricks and Hoppe, who had arranged for a cottage meeting that afternoon. Another cottage meeting was held on the 10th of December, at which a number of people applied for baptism, and on Saturday evening, December 12, six persons were baptized in the Rio de La Plata, which were the first baptisms in South America in this dispensation. The first sacrament and confirmation meeting was held on Sunday, December 13, at which the members bore testimony with the same wonderful spirit the Saints enjoy elsewhere.

Important Changes in Officials

Following the death of President Anthon H. Lund, Anthony W. Ivins, born at Toms River, New Jersey, September 16, 1852, and who had been ordained an apostle October 10, 1907, was chosen and set apart as second counselor in the First Presidency, on March 10, 1921. Following the death of President Penrose, Elder Ivins was chosen and set apart as first counselor, May 28, 1925.

On this same day, also, Bishop Charles W. Nibley, born February 5, 1849, at Hunterfield, near Edinburgh, Scotland, was chosen second counselor in the First Presidency. He was set apart May 28, 1925, by President Heber J. Grant. He had acted as Presiding Bishop of the Church since December 11, 1907.

The vacancy in this office was filled by the selection of

Sylvester Q. Cannon as Presiding Bishop of the Church, June 4, 1925. Bishop Cannon was born in Salt Lake City, Utah, June 10, 1877, and had acted as president of the Pioneer stake since January, 1917.

Work of the Women of the Church

In a brief book of this kind, it is impossible to give to the women of the Latter-day Saints, and the generality of men, too, for that matter, the recognition they deserve for the faithful part taken by them in the establishment of the "marvelous work and a wonder" of the Lord in the latter days. A strong chapter should be devoted to the splendid labors of the very strong and numerous women characters who have wonderfully aided in the establishment of this work. Many leading women in Church and State, have received notice, from time to time, and have been recognized in history, literature, in music and art, on the stage, as presiding authorities over Relief Societies, Primary Associations and Young Ladies' Mutual Improvement Associations, as workers in the temples, as teachers of schools, and as legislators of the state. "Mormonism" has had also, hundreds and thousands of unknown heroines who in every settlement, in the pioneer struggles, not only stood as pillars of the Church, but, in connection with it, suffered and toiled as mothers and comforters of the race, in the trying pioneer times. God bless them. They, and many worthy heroes among the men as well, are not only neglected in history, but their splendid lives and services are both unrecorded and unknown. Often these people deserve even more praise than those whose names are constantly before the community in speech and print.

It has been charged that in this little volume, and in other histories of the Church, the reader is left to infer that ours is strictly a man's Church, and that women have been ignored. This has been the farthest from the thoughts of the author. It is recognized that many worthy men as well as women are unnoticed in history, and the work-song of their splendid lives and services is unsung.

As stated, not only have the prominent women of the Church done a wonderful labor in helping to shape and confirm the policies and the history of the Church; but the un-

known thousands of mothers, pioneer mothers, mothers who have gone out into the outlying settlements, far from the center cities of the Church, both in the past and at present, have borne and are still bearing the burdens of pioneer life, with a heroism that is unflinching. They are not doing this because they are obliged to do it, but because they love the cause, even as the men love it, because they have a testimony of the gospel, and because they enjoy taking their part as real Saints and American citizens. In every village of the land, the women of the Church share in Church activity; they are well educated mothers, they are patriotic, energetic, initiative, and they lead in educational pursuits, many being graduates of colleges, workers in literature, art, music and the professions.

Women were really given original franchise and religious freedom at the very outset of the organization of the Church by the Prophet Joseph Smith. He organized the Relief Society on March 17, 1842, which association has been foremost in all the years in the matter of charity work in the Church, and, while women do not hold the Priesthood, nor function in Priesthood orders, yet they do share equally in the blessings and gifts bestowed upon the men who hold the Priesthood. They are recognized in the temple courts, the civic, the social and domestic life, as well as at the hearthstone. They vote, and have voted from the beginning in all the general conferences of the Church, at which officers of the Church are sustained and supported. Co-education has always been the rule in the Church, in its organizations and schools. In ancient times religious franchise was not given to the lay male members of the Church, but the Prophet Joseph Smith, in Church affairs, placed all men on an equality, in this respect; and went further, in that he gave women the same elective privilege. In doing so, he introduced an order or rule that was a very important part of the "marvelous work and a wonder," which under direction of the Lord he established. He was the first to give women the right of religious franchise in temporal and social affairs. It is true that in the Church of Jesus Christ of Latter-day Saints, men are nominated to office by the voice of inspired leaders, but they function in that office by the suffrage and consent of the membership, and this membership, men and women, stands upon an equal footing. The Priesthood members of

the Church, the ordained officers, are voted into office and sustained by consent of the people, composed of men and women. So, as to the advantage of equality, from the beginning of the Church, women have labored side by side with their husbands and fathers in making the history of the Church, in building homes and towns, in pioneering, in directing the affairs of the State and Church. Women accompanied the men in the mobbings and drivings which they endured; they were with the early pioneers, camping on the banks of the Mississippi in 1840, and finally, in the desert valleys of the far West. In Utah, both in the state and in the city, ever since statehood was achieved in 1896, women have acted upon school boards, in state institutions and in many and various clerical positions. Utah women were given the franchise and voted in the general territorial election, in February, 1870, Utah, next to Wyoming, being the first state to give women suffrage. Wyoming passed the suffrage measure December 10, 1869, but had no election until September, 1870. So Utah women voted first in the United States. The franchise was later taken away from the "Mormons" by the Government, Utah being then a Territory of the United States, but when the state constitution was prepared in 1896, the franchise was restored.

Space forbids naming the religious leaders, the poets, the writers, the doctors, the physicians, the legislators, and the professional women who have taken a prominent part in the Church from the very beginning.*

*A worthy Brochure of about thirty-six pages has recently been written and published by Susa Young Gates and Leah D. Widtsoe, on the *Women of the "Mormon" Church*, to which the reader is referred for an enlightening discussion on the subject.

CHAPTER LI

Conclusion

Viewing, as in the foregoing, the panorama of the eventful past, the prosperity of the present appears marvelous in our eyes—the future lustrous with bright promise.

The Latter-day Saints are a happy, prosperous, God-fearing, virtuous people, steadily increasing in numbers and good works. Thrift, cleanliness, good order, peace, and sobriety are among their characteristics. While they are not wealthy, they generally own their homes, lands and herds. God has blessed the land because of them; and for their sakes the earth has yielded an abundance.

Believers in education, they are foremost in giving their offspring the advantages of a true training. Their children are steady attendants at the public schools which are found in every city, village and hamlet where they abide. Besides the institutions of learning founded by President Young, President Woodruff, realizing that true education is based upon a correct theology, counseled the organization of a Church school system, which had grown until, in 1920, the colleges, academies and seminaries numbered twenty-two—one in Canada, one in Wyoming, four in Idaho, one in Colorado, three in Arizona, one in Mexico, one in Hawaii, and ten in Utah. The average annual cost of maintenance was approximately $750,000; and in 1920 there were 8,392 students enrolled, mostly of college grade, because the Church schools were all of secondary or college grade, except those in Mexico, Canada and in the Islands.

In 1912, in the Granite stake, the first Latter-day Saints Seminary was established. In 1923, owing to the growth of public high schools in the State, the Church relinquished the responsibility of conducting so many high schools, reducing its activity in that field. However, provision was made for religious instruction for young people in seminaries, which are Church institutions that have no direct connection with the

public high school. Here the teachers consist of one or two college-trained workers, faithful members of the Church, usually with missionary and other Church experience. Instruction of a high school grade is offered, in the Bible, and in the history and doctrines of the Church. Only one Church high school remains, which is at Juarez, Mexico. Some high school work is still offered in connection with the Rick's College, Rexburg, Idaho; the L. D. S. College in Salt Lake City; the Dixie College in St. George, and the Gila College in Thatcher, Arizona. In 1923, there were thirty-seven seminaries; in 1925, there were fifty-nine, and great success has attended them, and experience is steadily increasing their efficiency. The per capita cost for instruction is so low that it appears possible by this means to furnish instruction to all Latter-day Saint high school students. In centers where the student population is reasonably large, it is found that the seminary is an effective means of teaching religion and of developing a testimony of the truth of the gospel, and many are taking advantage of the opportunities offered in them for this purpose. At the close of 1925, there were enrolled and in daily attendance in the Church schools, 9,200 students.

Hundreds of young missionaries go out yearly to all parts of the earth, and return having their minds stored with fresh thoughts, new conceptions, advanced opinions, which are assimilated by the Saints, adding new vigor and life to the community. A host of children are being trained in the Sabbath schools, while nearly one hundred thousand young men and young women are studying the principles of religion, social duties, history and literature, in the Mutual Improvement Associations. The quorums of the Priesthood are training their members for the duties of the ministry, and the practical labors of life; while the Relief Societies, Primary associations and Religion classes are adding worthy efforts towards the general progress and well-being of the community.

The people of our own country, and of the earth are becoming more favorable to the Saints as their virtues and designs are better understood.

What of the future? What of the destiny of this vigorous, progressive people?

Their faith is designed for the happiness, well-being, and salvation, temporal and spiritual, of all the creatures of God. It is exemplified by them in noble and practical work. Their religion has inherent elements of strength, rooted in the revealed truths of Deity, that insure its perpetuity. "Mormonism" is not the work of men, but is the work of God. Its doctrines have been established for a wise purpose in him, to prepare mankind for Christ's second coming and reign on earth. In short, so-called "Mormonism," broad in scope, tolerant, truth-seeking, is the gospel of Jesus Christ, and as such is destined to be the religion of the future. Its truths, built upon direct revelation from God, are constantly gaining ground, and correspond perfectly to the needs of the age.

The one-hundredth anniversary of the prophet's first vision has been appropriately celebrated by the Church. The centennial of its organization is almost at hand, and it is marching onward gloriously, full of bounteous promise, with resplendent prospects in view. It is God's "Marvelous work and a wonder."

THE END.

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